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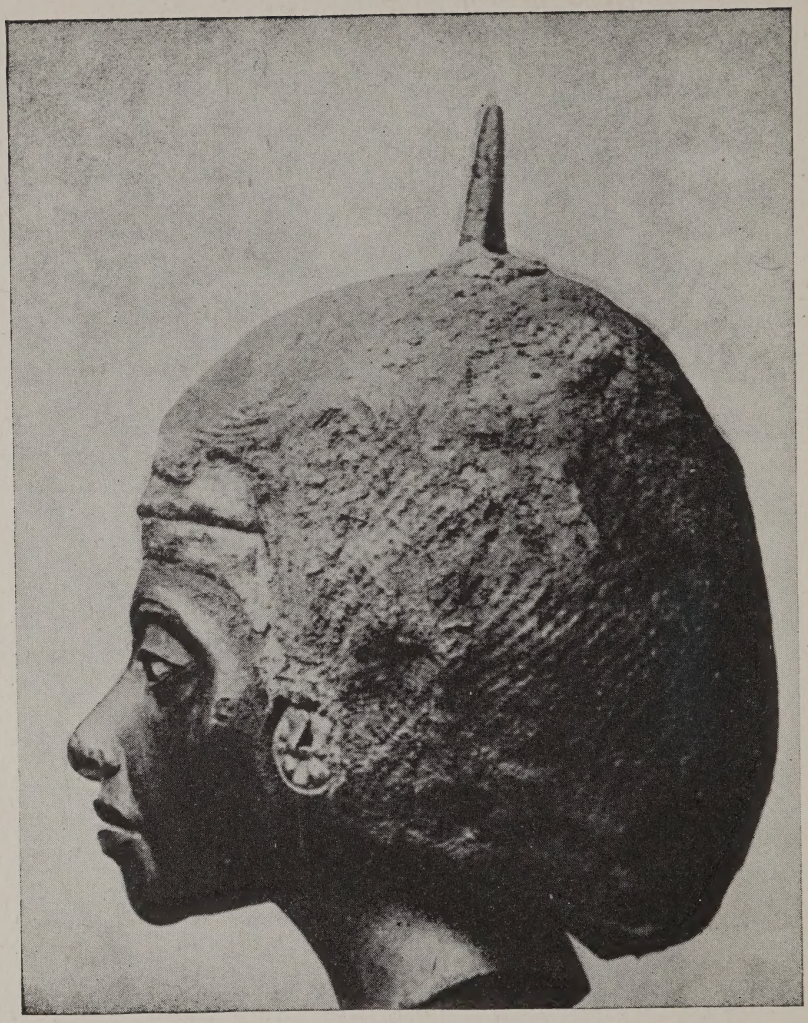

Berlin, Egyptian Museum

THE EGYPTIAN QUEEN TIY

Tiy reigned in Egypt during the enslavement of the Hebrews
(about 1400 B. C.)

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GOD WILLS THE NEGRO

An anthropological and geographical restoration of the lost history of the American Negro people, being in part a theological interpretation of Egyptian and Ethiopian backgrounds. Compiled from ancient and modern sources, with a special chapter of eight Negro Spirituals.

By

THEODORE P. FORD, PH.B.

1939

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To the Late

DOUGLAS BEECHER FULLWOOD, SR.

Master of Initiative Energy

ACKNOWLEDGMENT

I wish to express my thanks to the European publishers and the several American museums which have granted me permission to make use of certain copyrighted materials and photographs. My appreciation is also extended to those members of the *Negro Club of the University of Chicago* who have given advice and rendered assistance in the gathering of racial types, records, traditions and other data concerning the American Negro people. Deep gratitude is expressed to the living persons who have posed for the photographs which appear in this work; they have furnished a priceless link in the chain of secular history. The several Negro artists, scholars and musicians, who have given material aid in this effort to restore the lost history and the vanished glory of the dark American people, have by their own efforts established unto the Negro people and the American Nation, a glory greater than that now lost. Apart from the thanks which I give unto men, I give greater thanks still unto God from whom these revelations have come.

THE AUTHOR.

CONTENTS

Prologue 11

PART I

MODERN SCIENTIFIC REVELATIONS

Chapter		Page
I	Ethiopia-Americana	19
II	Modern Research	35
III	Psychoanalytical Ethnology	47
IV	The History	76
V	Concordat	98

PART II

GOD WILLS THE NEGRO

VI	The Iniquity of Egypt	109
VII	The Dispersion	121
VIII	Retribution	136
IX	Musical Legends	145
X	Epilogue	156

PROLOGUE

A survey of social conditions throughout the United States reveals one major blight upon that nation's progressively democratic record; the smudge spot is the deplorable conditions surrounding the Negro citizens. The American whites have not advanced beyond the "Uncle Tom's Cabin" stage as regards the Negro — a stage and an attitude admirably summed up in the dialogue which Harriet Beecher Stowe presents between her two characters, Miss Ophelia and Topsy:

> "You mustn't answer me in that way, child; I'm not playing with you. Tell me where you were born, and who your father and mother were."
>
> "Never was born," reiterated the creature, more emphatically; "never had no father nor mother, nor nothing. I was raised by a speculator, with lots of others. Old Aunt Sue used to take care of us."
>
> . . . .
>
> "Do you know who made you?"
>
> "Nobody, as I knows of," said the child, with a short laugh.
>
> The idea appeared to amuse her considerably; for her eyes twinkled, and she added:
>
> "I s'pect I grow'd. Don't think nobody never made me."

Due to the lack of accurate historical knowledge concerning the black people, the American white people still accept and treat the Negro as something that just "grow'd" — a folk without a history, a people without national backgrounds. This lack of accurate information about the Negro

— his omission from the histories of the United States — has given rise to a situation which breeds racial misunderstanding, prejudice and intolerance among the American people. These deplorable conditions are ascribable to what H. G. Wells has termed "the poison called history."

In a lecture delivered at the League of Nations Union International Teachers' Conference, April 24, 1938, H. G. Wells said:

"*The old history* up to the present day breaks up the picture of the real operating causes in human affairs and does everything possible to conceal them. The history of nations and peoples is not the essential history of mankind; its chapters are not even natural fragments of that history. It is very largely a history of the bragging and misbehavior of the people who were thrust for a little time into a position of advantage because some new thing chose to strike them first . . . .

"The world today is in an evil state and it faces greater evils. Many factors no doubt contribute to this malaise of our world, but the primary source of our present troubles is the complete incompatibility between our historical traditions and the new, more exacting conditions of life created for us by invention and discovery. The adjustment of history to reality has become a matter of supreme urgency. It will not wait. The discordance means destruction and suffering and blood and enslavement. . . ."

Now the unfortunate condition of the Negroes in the United States of America is due to the educational system which prevails in this country. Modern Americans are not to be blamed for the existing conditions. The causes of racial "mix-ups, set-ups and muss-ups" lay with the generations long since departed. At heart and in spirit the people

of the United States are the most democratic on earth. The present world's champion fighter, Joe Louis, an American Negro, would have been hanged in his native state of Alabama for defending himself against the attack of a white man; on the other hand, in New York he is paid a million dollars for administering a sound beating to a white man. This is the contradictory and confusing situation which confronts the stranger at America's gate. The United States is a nation made up of forty-eight "little nations." To understand the problems of any one of the states we must deal directly with the history of that particular state. It is in the old history (or the poison called history as H. G. Wells terms it) that the root of America's social evils lay. Racial intolerance and hatreds in the United States have come about through the conscious and deliberate omission from the educational system all historical facts that might redound to the credit or glory of the American Negro people.

Centuries ago the American colonists gathered to their bosom as servants and slaves certain of the peoples of Africa. To strengthen and to justify the inferior position into which these African folk were forced, America and Europe termed the enslaved people *Negroes*. In the public or common mind was established the belief that the slave people were savages and not quite as human as the rest of mankind. Naturally as members of a sub-human group the Negro people were subjected to all the indignities and atrocities that the passions and prejudices of a master can heap upon his helpless slave. The passing of each generation witnessed the accumulation of new and more debasing attitudes toward the black people. Finally the white South came to believe itself ordained by God to hold the Negro in a state of subjection and fear. America has in part retained this primitive belief.

The Civil War struck the shackles of slavery from the black people; but it could not shatter the contempt which the whites held for black folks. This peculiar regard for the Negro could not be dispelled by any force, save that of truth and light through education. This educational force was never exerted; so prejudice and intolerance against the Negro survives.

North and South, among black and white, there is a feeling of shame, as regards slavery in the United States. Because of this feeling the literature and the history of white America is noticeably free from any extended references to the ex-slave people. Thus the American Negro is omitted from history, and the American people as a whole are left with only the out-worn beliefs, the old attitudes, and the erroneous traditions of former generations. On the other hand, Europe began the scientific study of the Negro and the exploration of Africa over one hundred years ago; consequently, she is one hundred years in advance of America in her tolerance and in her knowledge of things African. It was in the early Nineteenth Century that European scholars and scientists pushed into the interior of unknown Africa and brushed aside the curtain of mystery that had for so long concealed the truth concerning Africa, her history and her people. This new knowledge has not been diffused into the educational system of the United States because American sentiments have crystallized about the earlier beliefs and tales which for four centuries have cloaked the African in a veil of mystery and myth. For one hundred years the educational system of America has held the white and the black people in darkest ignorance of the history and the background of the black tenth of the population, the American Negro. The people of the United States who have need to know the Negro best, know the least about the Negro.

The American black man represents a definite and a concrete investment paid out of the meagre resources of the early American people. Now, America must free herself of ignorance and prejudice against the Negro, if she is to receive the greatest returns on her ancestral investment. The Negro is the South's greatest asset, but he is an asset which is frozen into inactivity by the wall of ignorance that surrounds him. He is of inestimable cash value. In those places where the Negro has been allowed to "thaw out," for example, Tuskegee Institute in Alabama, achievements like those of Booker T. Washington have arisen. Teaching men the value of coordinating the work of the head and the hands, Washington revolutionized the educational systems of the world. From this same great institution have come the remarkable contributions of the renowned scientist, George Carver.

Cannot the United States and the whole world hope for yet greater returns from the human stock in which this nation has so heavily invested? History holds the answer. Wherever the strong and willing hand of the Negro has touched, there has been left a remarkable record of achievement. The burning love of beautiful Josephine, a colored girl, fired Napoleon on his mad march to conquer the earth; but the genius of Toussaint l'Overture, the Black General of Hayti, turned away from America's gates this thrust of European imperialism. Then out of the turmoil of the times emerged two of the Negroes' most illustrious sons, Alexandre Dumas, France's brilliant man of letters, and Alexandre Pushkin, Russia's greatest poet. This was not the first time that the hidden fires of African genius had burst to the fore: centuries earlier Antar, an Ethiopian slave, enriched the literature of Arabia with his beautiful verse. And earlier still, black and homely Aesop gave to the world, through Greece, his immortal fables. Even in the southern

United States, the land of closed doors and barred universities, we find the Negro people giving expression to their hidden genius in dance, in song, and in religious melodies.

Today American projects the intolerance of tradition and the prejudice of the past upon her unsuspecting youth — but in the tradition and the history of all people, the elders have sought to justify their own mistakes and to conceal the blunders of former generations under the cloak of history and religious tradition. Once America, North and South, knows the true history and background of the black people, America, North and South, will better understand and appreciate this dark people; then, will the ties that bind this United States in the bonds of feudal ignorance and prejudice be broken. Today, the world over, youth is searching for truth and for light, and in these pages will be found a small part of that truth and light for which youth is ever searching. To those of the elder generation who argue that this work should not be printed because it demands a change in the religious and historical philosophy of the day, my answer is, "THE CHANGE IS NEEDED."

PART I

MODERN SCIENTIFIC REVELATIONS

CHAPTER I

ETHIOPIA-AMERICANA

"THE SCENES of this story, as its title indicates, lie among a race hitherto ignored by the associations of polite and refined society; an exotic race, whose ancestors, born beneath a tropic sun, brought with them and perpetuated to their descendants, a character so essentially unlike the hard and dominant Anglo-Saxon race, as for many years to have won from it only misunderstanding and contempt.

"But, another and better day is dawning; every influence of literature, of poetry and of art in our times, is becoming more and more in unison with the great master chord of Christianity, good will to man.

"The poet, the painter and the artist now seek out and embellish the common and gentler humanities of life and, under the allurements of fiction, breathe a humanizing and subduing influence favorable to the development of the great principles of Christian brotherhood.

"The hand of benevolence is everywhere stretched out, searching into abuses, righting wrongs, alleviating distresses, and bringing to the knowledge and sympathies of the world the lowly, the oppressed and the forgotten."[1]

Almost one hundred years ago Harriet Beecher Stowe penned the preceding passages to her memorable preface of *Uncle Tom's Cabin.* Today the poets, the painters and the artists from among the black people themselves are adding the fires of their genius to the burning arguments that are being waged in behalf of the lowly, the oppressed and the forgotten man, be he white or be he black. With one majestic sweep of his gifted pen the Negro artist paints for us a word picture of the origin and background of his people:

[1]Harriet Beecher Stowe, *Uncle Tom's Cabin,* from the Preface.

"In the morning of the world, when the fingers of love swept aside the curtains of Time, our dusky mother, Ethiopia, held the stage. It was she who wooed civilization and gave birth to nations. Egypt was her first born and to Ur of the Chaldees, she sent her sons and daughters, who scattered empires in Asia as the wanton winds of autumn scatters the seeds of flowers Beside the beautiful Mediterranean she builded Phoenicia, and in ships with purple sails, she sent her children to the blue Aegean, there to found Greece, the marvel of men and the queen of history. Troy was hers and from that burning city fled swarthy Aeneas, who set the ferment for Rome, the Eternal City. Her spirits called to Arabia and out of the mystic deserts surged the black soldiers of Islam, who welded the world into a new empire and sang their songs of love and victory in the vales of Andalusia. On the isles of all the oceans, and from where the Southern Cross bends low to kiss the restless waves to where the Arctic holds in leash its frozen world, her hand has touched. Religion, art, literature, science and civilization are hers, and eternity but lives in the warmth of her radiant glow. I have chosen to call the unnumbered millions of her descendants the *CHILDREN OF THE SUN.*"

In 1918 the late George Wells Parker, an American Negro, in the above tribute termed his people the *Children of the Sun.*[1] The appearance of these people in the slave population of the Western world has led to much speculation, but little study, as to their origin and background. The gradual disappearance of the Egyptians from ancient history and the sudden appearance of the American Negroes in modern history, appear to lie along two entirely different

[1]The above paragraph comes from George Wells Parker's article, *The Children of the Sun* appearing in *The Hamite* (a Pamphlet) 1918, p. 5.

lines of research. Seldom, if ever before, has the one problem been taken up with a view to solving the other. Yet the investigator needs only to take up the study of the two problems (the origin of the Modern American Negro and the disappearance of the Ancient Egyptian people), each in its proper perspective, to see quite clearly evidence which establishes, beyond a reasonable doubt, the relationship of the two people involved. The lines of demarcation are merely those of time, place and generation. Of course, the speech, the manners and the names have changed; but in their physiognomy and in their fundamental cultural patterns the American blacks and the Ancient Egyptians are the same.

Now, it is common knowledge in the Americas, that there are many colored people (mixed black and white parentage), who cannot be distinguished from the white race, except by members of the black race. When these persons are placed under the exacting scrutiny of the American Negroes they are readily distinguished from white. Such is the accuracy of the American blacks that many persons accredit them with the possession of some intuitive or instinctive faculty for perceiving Negro blood and racial traits. However, this is not the case; the Negro eye has simply become well practiced in the art of detecting certain contours of the face, such as slant of the chin, thickness of the lips, nose shapes, eye forms, cheek heights and general facial cast. These physical traits are more persistent than skin color or texture of the hair; therefore, they are better indices of race.

The identification methods of the Negro the anthropologists have unconsciously incorporated into their system of measurements and racial classifications. Facial lines, angles, curvatures and proportions are more accurate determiners of racial parentage than any method yet devised. With the

anthropologist, head and facial measurements have become a science; but with the American Negroes, head shapes and facial measurements, in the use of racial classifications, have long been an established art. The American Negroes can recognize any one possessed of their own African blood. In the sculpture, and the less conventionalized paintings of the Ancient Egyptians, the dark American people see their own racial strain. In this chapter, *Ethiopia-Americana,* a pictorial review is presented for use in comparing ancient Egyptian and modern American Negro types. The specimens have been selected at random; the race types range from quadroon or mixed Egyptian, as Queen Ahhotpon, down through the true or specialized negroid type as exemplified in Harmhabi. There is no type of Ancient Egyptian which cannot be duplicated among the so-called American Negro types of today. Dr. David Livingstone has this to say, concerning the Negro people encountered in his travels in Central Africa:

"The mode of dressing the great masses of wooly hair, which lay upon their shoulders, together with thier general features, again reminded me of the ancient Egyptians. Several were seen with the upward inclination of the outer angles of the eye."[1]

Most investigators have claimed to see in the countenance of the Ancient Egyptians traces of *Negro blood.* The proportion of "Negro blood" in the Egyptians appears to be about the same as that in our own American blacks.

Were we, secretly, to repatriate the American blacks to the Sudan and have them discovered the next morning by a group of anthropologists, the most distinguished of the scientists would not hesitate, on the basis of the present system of classification, to proclaim these people as typical

[1]David Livingstone, *Missionary Travels,* p. 486.

Courtesy of the Oriental Institute of the University of Chicago.

ANCIENT EGYPTIAN STATUETTES

AMERICAN NEGRO GIRL

Hamites of Egyptian origin, rather than the fictitious *Negro Race* of American tradition. Today there are no races on the face of the earth, save the American blacks and certain remnants of the Sudanese (Ethiopian) races, whose features are like those Egyptians found on the monuments of the Nile Valley Let the investigator study the countenances which are upon the faces of the Egyptian statues and paintings prior to the Persian and Greek invasions. The nostrils are well formed, and anthropologically speaking, are often negroid; as in most of the African blacks, there is a tendency toward prognathism: the head shape is distinctly dolichocephalic; the eyes are the peach-pit-shaped orbs of the black folk, with an upward inclination of the outer angle of the eyes; the hair is as near that of the American black folks as is possible to express in stone and paint.

In the paintings the Egyptian artist goes to great lengths in order to bring out the hair texture. In Egypt, throughout the historical period, it was the fashion to treat the hair with heavy bodied oils and perfumes. The hair of the Egyptians is the hair of the American black people, but it is the treated hair of our black folk. The bees wax, which formed the basis of the hair oils of the Egyptians, is still the basic ingredient of many of the pungent oils and greases used by the American black population today. When one compares the hair effect obtained by the Egyptians and the hair effects obtained by modern blacks, the similarities are startling. The wearing of a wig over the natural hair was the fashion in Egypt for many years, but in some of the paintings and on a few of the statues, the artist has depicted the exposed natural hair as it shows from beneath the artificial wigs, and always the curly wave of the Egyptian hair is identically that of the average American black.

In truth, it can be said that the Egyptians of antiquity were the perfect prototype of the dark Americans. The

inquiring student should remember that the average American black is not what we have learned to look upon as the typical Negro, but the American blacks are a generalized type of African people, ranging from black to golden yellow. Too often in thinking of an alien people, we unconsciously select the type which differs most from ourselves, or the one which is most picturesque; then we establish this image in our minds as being typical of the group.[1] This error, so general among Europeans, Dr. Livingstone sought to correct in his work on Inner Africa.

"All the inhabitants of this region, as well as those of Londa, may be called true Negroes if the limitations formerly made be borne in mind. The dark color, thick lips, heads elongated backward and upward are covered with wool, flat noses, with other negro peculiarities, are general; but, while these characteristics place them in the true Negro family, the reader would imbibe a wrong idea if he supposed that all these features combined are often met with in one individual. All have a certain thickness and prominence of lip, but many are met with in every village in whom thickness and projection are not more marked than in Europeans. All are dark, but the color is shaded off in different individuals from deep black to light yellow As we go westward, we observe the light color predominating over the dark, and then again, when we come within the influence of damp from the sea air, we find the shade deepens into the general blackness of the coast population. The shape of the head, with its wooly crop, though general, is not universal. The tribes on the eastern side of the continent, as the Caffres, have heads finely developed and strongly European. Instances of this kind are frequently

[1]See, for example the frontispiece, *The Main Types of Man*, appearing in H. G. Wells' *The Science of Life*. Here a picture of Lord Tennyson is used to represent the white race, while a degenerate type of blackfellow is used to represent the African Negro type.

Courtesy of the Metropolitan Museum of Art.

ROYAL HEAD OF TELL EL-AMARNA (Ancient Egyptian.) Hair and headdress a modern restoration.

AMERICAN NEGRO GIRL

An American Negro girl of the less mixed type showing definite resemblances to Ancient Egyptian Royal Head of Tell El-Amarna.

seen, and after I became so familiar with the dark color as to forget it in viewing the countenance, I was struck by the strong resemblance some natives bore to certain of our own notabilities. The Bushmen and Hottentots are exceptions to these remarks, for both the shape of their heads and growth of wool are peculiar, the latter for instance, springs from the scalp in tufts with bare spaces between, and when the crop is short, resembles a number of black pepper-corns stuck on the skin, and very much unlike the thick frizzly masses which cover the heads of the Balonda and Maravi. With every disposition, to pay due deference to the opinions of those who have made ethnology their special study, I have felt myself unable to believe that the exaggerated features usually put forth as those of the typical negro characterized the majority of any nation of South Central Africa. The monuments of the ancient Egyptians seem to me to embody the ideal of the inhabitants of Londa better than the figures of any work of ethnology I have met with."[1]

In the preceding paragraph Dr. Livingstone recognizes the *true negro* as an arbitrary or standardized type of African existing only in the imagination of Europeans.[2]

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[1]David Livingstone, *Missionary Travels in Africa*, pp. 408-409, 1858.

[2]Literally speaking, there are no white races or white people—the *white* of chalk or chinaware. All the races of the world are colored. The American Negroes show color gradations from a black-brown to a white-brown. This latter extreme symbolizes the skin color to which we apply the name *white;* the first color, the extremely dark brown of some Negroes, we call *black.* The difference in color between the Europeans and the Africans is one of degree. The pigmentation of the *white race* is of the same quality as that of the Negro except as to quantity. The white man has less pigments in his skin, so appears white only by comparison with the black, brown and the yellow races. This is made evident by the dark color which the skin of the so-called *white races* assumes when exposed to the sun for a long period of time; it is further evidenced by the intermediate color-blends which the skin assumes among those of mixed bloods. White-skinned Negroes among the American blacks are termed "high yellows."

Historically there are no Negro races. The term *negro* comes from a Spanish adjective meaning black. When first the word was applied to certain of the African people (about the fifteenth century) it assumed the attributes of a nickname. The attempt of anthropologists and historians to read a negro race (or negro people) into recorded history, prior to the fifteenth century, is a gross anachronism.

The black, kinky-haired, thick-lipped and flat-nosed Egyptian is represented on the tombs and the temple walls, but he is not typical of the Ancient Egyptians, neither is he typical of the American blacks. This specialized type, which is peculiar to Africa, is found most frequently in the early dynasties. This is the royal type, which again and again, sat upon the throne when Egypt was at the height of her dynastic glory and grandeur. This *Negro* strain lost its dominance when the royal families began to intermarry with the noble families of outside powers In the reign of the Greeks (the Ptolemaic rulers) and the Romans, this specialized African type ceases to appear on the monuments.

During the reign of Akhenaten (1380-1362 B. C.) Egypt was thrown into turmoil. The civil strife and the revolutions, which occurred after his death, came as a result of his cosmopolitan attitude and his radical religious policies. Out of the internal strife of this period, Tutankhamen emerged as the head of the Egyptian state. Now it is in this Pharaoh of the XVIII Dynasty that we again witness the return of the Negroid or African strain. In Tutankhamon

QUEEN AHHOTPON

From a series of pen and ink sketches by Cynthia Marks and Lester Fowler, taken from Maspero's *Histoire Ancienne de L'Orient Classique,* after a photograph by Deveria.

AMERICAN NEGRO

An American Negro of the mixed type showing definite resemblances to Queen Ahhotpon, Ancient Egyptian. Statue is of the later conventionalized type.

we find a perfect likeness to thousands of our own present-day American blacks.[1]

In skin color the drawings on the tombs and the temples show that the Egyptians were of the same wide color range as are their modern descendants, the American blacks. The Ancient Egyptians are pictured in shades varying from the deep black, of the sun-exposed plantation Negro, to the golden brown and yellow of our better sheltered city blacks. Among the American Negroes, color variations have not been due so much to interbreeding with the Indians and the whites of America as was once supposed.[2] Color variation is a racial trait among the American blacks, just as it was among the Ancient Egyptians. Variations in skin-color appear to be as old as the race itself. Even among individuals of the same family (in which there is no known records of cross-breeding) these color variations occur. It may be that these differences, as to skin-color, are due to intermixtures that took place long before the dawn of recorded history; for the Egyptian people came of those early Mediterranean stocks, which peopled the Ancient World, and gave rise to the civilization of Egypt, Minoa, Carthage, Phoenicia, Babylon, and Crete.[3]

All scholars agree that into the compositions of the Egyptian people went the fusion of many races and many people. These blood relationships, however, lie outside the pale of

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[1]The custom of keeping the face smooth and close-shaven marks the Egyptians as an African race rather than as an Asiatic or European people. The growing beard of the African people, unlike any other people, has a tendency to curl back against the skin causing discomfort and often follicular infections. Because of this many American Negroes have their beard plucked with tweezers.

[2]See E. R. Embree, *Brown America*, pp. 5-10.

[3]See G. W. Parker's *The Children of the Sun* and Sergi's *The Mediterranean Race*.

history and rightfully belong to the field of the anthropologist. We have simply pointed out the obvious physical similarities between the American blacks and the Egyptians of old as evidence of the historical truths contained herein. The brown and golden blacks of ancient Egypt were of the same race, or races, as are the brown and golden blacks of modern America.

Arguments, which are even more impelling, lie in the wealth of ethnological material which the religious legends, the folk-lore, and the traditions of the American blacks offer for investigation. These cultural ties, even more than blood ties, indicate the Egyptian line of descent. There are, of course, many Negroes among the American blacks who are not of Egyptian ancestry. They came to America as tribal outcasts or were sold into slavery by their own tribesmen as undesirables. However, these undesirables formed only a small percentage of America's black population. In general, it is this alien stock which has not fitted well into American society because of its lack of ancestral ideals and folk background.

Few, indeed, are the American blacks who cannot recall to mind some tale or legend gathered from the lips of the elders, which speaks of the time when the dark American people lived in greatness and grandeur in the African homeland. The luxury and the ease, which the land of the Nile afforded, has not been omitted in the legends and the folklore of these little known, and much misunderstood, people. Africa to them is, and always will be, "The land of milk and honey." The American blacks believe implicitly that their forefathers were a mighty people in the days of Afri-

ca's power and glory. Four hundred years of servitude have not been able to erase these memories.[1]

Black Americans believe, without a doubt, that the day will come when God will again give unto Egypt and Ethiopia their place in the sun; to the Negro the fall of Egypt and Ethiopia was due to the Will of God; and to them, the lifting up of the black people will again be brought about through the Will of the Almighty. The blacks are not a stoical people, but they are a people who have become imbued with optimism, with patience and with hope as a result of centuries of suffering and adversity. The philosophy and the ideals of the race are well expressed in the traditional utterance of the Negro ex-slave: "May de Will of de Lawd be done."

[1]The American dark people always associated their historical background with that of the Ethiopian states, never with the native people of Negroland [West and South Africa].

CHAPTER II

MODERN RESEARCH

Until about seventy-five years ago a veil of ignorance completely enshrouded Europe and America in so far as Inner Africa and her people were concerned. White men had held the black people in slavery for almost four hundred years; yet, in these four centuries the white world had come to know little or nothing about the true origin and history of the black people. The search for truth and light concerning Inner Africa (ancient Western Ethiopia) began with Mungo Park, an Englishman, in the early Nineteenth Century. Thinking people realized that the name *Negro* was in itself nothing but a nickname used to cover up our ignorance of the black people's real identity. To the scholarly minds of Europe and America the Negro represented a mystery, both as to his racial origin and his historical identity. Since first the Negroes were ushered upon our eastern shores the better informed minds have not ceased to wrestle with the problem of his identity. Today definite progress has been attained in solving the "Negro Mystery." From the time of Park, Livingstone and other early investigators down to our own day the search has continued. In this chapter I quote extensively from the scholarly works of Leo Frobenius and C. G. Seligman because these two great works represent definitive steps in the solution of the mystery which has for nigh unto four houndred years clouded the minds of European scholars, as regards the little known people called *American Negroes.*

I

(From Egypt and Negro Africa)*

It is also necessary to refer to the general question of Egyptian influence in Negro Africa. The idea has long been in the air, I claim no novelty for my views, and so far as I deal with the question in this lecture, I agree with many of the opinions on the subject which are scattered throughout Mr. C. K. Meek's two important works, on which I have constantly drawn. On the other hand, I may claim to be less enthusiastically certain of my identifications, and perhaps from wider experience in other parts of the world to be more acutely aware of the possibility of independent origins and of convergence. In fact, this lecture may best be regarded in a sense as a continuation of two previous publications wherein I have dealt with the subject, my point of view having been stated as follows:

A number of similarities between Ancient Egypt and Modern Africa have been set out recently . . . (the author does not discuss the routes by which Egyptian influence may have reached Negroland, but simply marshals the evidence of similarity under sixty-one headings). A good many of these are so widely spread outside of Africa as to be of little evidential value; others, and this applies especially to material products, include such simple or obvious devices that they can scarcely be regarded as carrying weight; but there are a number of instances which are highly suggestive and when to these are added yet other habits and customs common to Ancient Egypt and Negro Africa, a mass of evidence is presented which seems decisively indicative of Egyptian influence. This view does not imply that all the

*C. G. Seligman, *Egypt and Negro Africa*, pp. 7-12, George Routledge and Sons, Ltd., London, England. Used by special permission of the publishers.

features common to Ancient Egypt and present-day Negroes are instances of borrowing; on the contrary, I hold that many common customs are but expressions of the wide diffusion of old Hamitic blood and ideas.

Hence some part of my book must be devoted to the routes by which Egyptian influence may have reached the heart of Africa. I need scarcely add that in the present state of our knowledge references to Babylonians, Sumerians and Hittites, such as are to be found in some otherwise valuable works, seem entirely beside the question.

If we look at the map of Africa and consider its deserts and forest belts we see that there are three obvious routes by which Egyptian influence might reach Negroland, i.e., the Upper Nile area, the Congo and the rain forests of the west. Further, when we examine the ethnological evidence we cannot but conclude that Egyptian ideas and technological devices reached both Equatorial and West Africa. This is perhaps least disputable on the technological side with regard to musical instruments and some of the evidence concerning these is considered in Appendix I.

The routes in question are:

(1) Up the White Nile, past its junction with the Blue Nile, and southward along the river.

(2) Along the North African coastal belt to Tunis, ultimately reaching the area north of Sengal, but whether coastwise or south of the Atlas is not clear.

(3) Up the Blue Nile, along the foot-hills of Abyssinia to what is now Uganda, and across from the Great Lakes to the Congo.

There is yet one other possible route along which Egyptian influence may have spread westwards from the Nile Valley. Struck by certain resemblances of material culture between Dar Nuba (Southern Kordofan) and the Northern territories of the Gold Coast, I have suggested a line of cultural communication running westwards from Dar Nuba through Darfur and Wadai to Bornu and the Northern territories of Nigeria, along a zone of country extending roughly between 10° and 15° N. I do not, however, suppose that this was the route, or at any rate a main route, by which Egyptian influence travelled, though Dr. Willy Schilde working out the distribution of head-dresses with ear lapels, curtained thrones, and ostrich eggs as roof ornaments, obtains an east to west zone of distribution centering around 10° N.

The most obvious route is up the White Nile, yet this was hardly the main path by which Egyptian influence penetrated Black Africa. We may infer that the country south of the junction of the two Niles was so uninviting to travellers and settlers that it was little visited; moreover, the Sudd must have formed an impenetrable barrier. Nevertheless, it was by this route that the practice of artificial deformation of the horns of their cattle reached the Nilotes, a deformation pictured in Egypt as early as the tombs of Dynasty V and found in identical form among the Nuer of the present day.

With regard to the Mediterranean route, although there was presumably an early trade westwards from the Delta, what evidence we possess suggests that no considerable westering occurred until a comparatively late date, when it took place under Carthaginian, Roman, and even — as I suspect — later influence. The evidence of Egyptian influence in Carthage is particularly interesting. In the third century

B. C., many Carthaginian electrum and bronze coins bore the solar disc with urae, while in the first century B. C., those of Bogud II of Mauritania (50-38 B. C.) were stamped with the winged disc.

The third route is up the Nile to what is now Khartoum, thence up the Blue Nile, along the region of the Abyssinian foot-hills, and so to the Great Lakes and westward to the Congo. A bastard Egyptian civilization existed at Kerma, in the neighborhood of the third cataract, during the twelfth dynasty; indeed, there is evidence that the site was occupied as early as the sixth dynasty. During the next thousand years or so it spread southward and gave rise to the hybrid Meroitic civilization, whose southern bastion was the great city of Soba on the Blue Nile, a few miles south of Khartoum, while its outliers reached at least as far south as the present Makwar dam — witness at least one Meroitic burial exposed during its construction. I cannot say how far Egyptian influence, apart from the monophysite basis of the Abyssinian Church, penetrated Abyssinia and Coptic Church Art. But, considering the rarity of overt sun worship in the Sudan, some importance may be attached to its existence among the Burun tribes of the Abyssinian frontier, while the further southern progress of Egyptian influence accounts, as I believe, for the peculiar relation of the male members of the blood royal of Uganda to the eagle.

Every king and king's son, in addition to his clan totem, claims the eagle as his bird, though no eagle clan exists. Here, too, is found an elaborate attempt at preservation of the royal body, which may well point back at mummification, while the "Shooting the nations" by the king of the Bakitara, can scarcely be other than of Egyptian origin.

West, and somewhat north of the Lake area, the small harp of the Azande, known as kundi, so closely resembles that of ancient Egypt that there can be no doubt of a genetic relationship; again, in the Belgian Congo, such features as anthropoid coffins and the enormous quantity of cloths in which a corpse is enveloped, clearly point to Egyptian influence. I think, too, that the belief in multiple souls, so common among the tribes of the north-flowing tributaries of the Congo, has the same origin.

* * * * *

II

(From The Voice of Africa)*

That the working capacity of the so-called "Negro" population of tropical Africa represents the highest asset possessed by these lands, is a fact which is fully recognized today and which cannot well be emphasized too strongly. Now, an eminent English colonial politician of great practical experience, recently expressed himself to me as follows:

"As far as my experience goes, the European colonizing power brings about the same condition as in America. But it is a thoroughly unsound state of affairs. If, now, the state of things has already assumed a horrible complexion in America, it may in the course of time even end in racial conflict for us Europeans in Africa, where the struggle for existence amongst the aboriginal nations is on such a very extensive scale." I can subscribe to every syllable of this pronouncement. I shall look for and find an opportunity for going into details of the problems on another occasion. The fact remains that we have so far not succeeded in making the unusually valuable African race adopt our instinctive feeling for civilization on a sound basis, a race which amply justifies its own existence both by its inherent vitality and essential characteristics.

The question as to what kind of records and monuments in general of any description and in any sort of preservation might be looked for in Negro Africa has already been put by me. I then answered it by describing the monumental pyramids of the Songai, and the reader will think

*The above selections are from the *Voice of Africa*, by Leo Frobenius. Used by special permission of the publishers, Hutchinson and Company, of London, England; translated from the German by Rudolph Blind.

that I am about to say, "Behold, these are monumental edifices." But this far from being so. That they are monumental structures is beyond a doubt. But, incidentally, I gave an account of some material on which history could be based, and which would form a far mightier link between the present and the past than pyramids and bronzes and sculptures and manuscripts; I mean, the memory of human beings, who have not yet learned to write or who have not had the treasury of remembrance ruined by the excessive use of the written word.

Here and there, on the coasts of Northern Europe, the traveler happens upon little mounds and inequalities on the surface of the landscape to which the simple countrymen will refer with the same reverence as the peasants of the Niger do to theirs. The yeomen of the North say that, in this place or that, a king on his chariot was carried underground. When townsmen heard this in the decades past and gone, they made merry over it, but the dwellers on the land, as is their wont, held fast to their beliefs. Now and again, one of these barrows was cut into, at first without design, as for instance, when it had to be leveled for a railroad, but later on with deliberate intention. The dwellers in the towns had laughed at the belief in fairy tales, shown by the dwellers in the country, but had to be taken seriously after all. The grave of a Lord of men, times gone by, of some great men, had been laid open and by his side there lay a little chariot. This occurred once. The memory of these things had been kept alive in rustic brains for nigh two thousand years. The storms of war and times of trouble had swept across it; in long periods of gentle peace the harrows had been drawn along its furrows, year in and year out, and wheat that was heavy in the ear had waved about it. Generation upon generation had trodden over it; the art of writing had come into being, and an infinite number of

descriptive chronicles had been written and printed, had mouldered away and had been forgotten in the adjacent towns. And meanwhile, many gravestones chiseled with lettering, erected in the churchyard of a later day, had been cleft by the insidious fingers of the ivy and destroyed. Yet memory had retained its seat within the human mind for close upon twice ten hundred years.

Such is the godlike strength of memory in those who lived before the advent of the written word. Every archaeologist can quote examples from the nations of the North. But who would imagine that the Negro race of Africa possessed an equally retentive mind for its store of ancient monuments? For well-nigh ten centuries no brick built pyramid was lifted skyward, yet gaffers still recall the song which was sung, when layer was spread upon layer, when the clay was beaten with batlets and baked in the heat of a fire. Turn, reader, once more to this first chapter's introductory pages, where the lines which met my eyes when I took my task in hand, two decades ago, are again set down. Nearly an entire century was spent in the accumulation of knowledge of this great continent's configuration, of the ramification of its mountains and its lakes.

Small wonder, then, that the human element which a Goeth and a Karl Ritter declared to be all-important for the proper study of mankind, here remained mysterious for so long a time. This work is intended to show its readers the ways and means adopted in our efforts to solve the enigma of this continent today. From time to time we throw ourselves upon the ground like Indians on the warpath and press our ears upon the hard bound earth to hear, perchance, the footfalls of the men long passed away. As treasure seekers do, we tapped the firm and formless surface with our hammers, listening for the hollow sound of caves where fortunes might be hidden far below. We dug;

we went into the depths; we let the light of day shine in upon the palaces of ancient days and disused mines and workshops in decay. We strove to get upon the track of every single human impulse, and above all else besides, lay bare the ground plans of that mightiest monument of man's activities which rests upon the memory of so-called savage races as though built upon a rock.

For this is the sober truth: I treat in this book of a word that has perished. I have shown that the Songai of today copy tombs of the spacious days of yore in little. The ruins of the mighty past lie slumbering within the bosom of the earth, but are glorified in the memory of men who live beneath the sun. Let this be to us an example. As for our greatest finds — well — let there be light.

* * * * *

Light in Africa: In that portion of the globe to which the stalwart Anglo-Saxon, Stanley, gave the name of "Dark" and "Darkest"? Light upon the people of that continent, whose children we are accustomed to regard as types of natural servility, with no recorded history; mere products of the moment? What light can be there, where to the general eye, there is no rule but that of the "Insensible Fetish," and where all power is said to degenerate into the reign of brute-force alone, beneath a sun whose rays seem but to scorch and wither the world it shines upon? A great light of the Church assured us, once, that "niggers" had no souls and were but the burnt out husks of men.

And, in so far as Islam shed no light upon these folks, historical research has been content to stay its hand. Yet, "Let there be light," shall be our own device.

Amidst all the flights of fancy, with which men's imagination is wont to beguile its leisure hours, there is second

to Paradise alone, a land, which in obedience to antique traditions, they sought to find beyond the Pillars of Hercules, beyond the confines of the Mediterannean, in the Atlantic Ocean, and which they called "Atlantis." Since Plato's description of the Atlantic race and the mighty island's disappearance, mankind has never relaxed its search for the Atlantis which is gone. Imgaination pursues its tireless course across the waste of waters in its passionate wish to reanimate the happy, sunlit, god-like past and mourns the manner of its loss. For it was the home of happiness, of kindly feeling, and of justice; the culminating flower of art.

But, reader, let there be light!

I have gone to the Atlantic again and again, where it reaches beyond the pillar of Hercules. I have traversed the regions south of Sahara, that barrier to the outer world, those vast tracts of country, which Englishman Stanley called "dark" and "darkest" again and again. And, in common with those who yearn for the light which knowledge brings, I have spent many an hour in gloom there. But I fail to find power expressed in degenerate bestiality alone. In spite of the exalted light of the Church, I discovered the souls of these people, and found that they were more than humanity's burnt-up husks.

Yet, neither was I slow to observe that they no longer obeyed the laws handed down to the sons of the Gods, their sires of by-gone days. They remember them still. They still make them part of their dreams. These people have only fallen away from the heights of human achievement. A glorious ideal of mankind had been thrust into the depths. The darkness had engulfed it.

Fiat Lux! Let there be light! And there was light!

In silence we crept about. We watched and listened in silence. Through the darkness of night we groped our way to where sad spirits whimpered. We laughed with such as were merry; with such as were sad, we wept; we dreamed with the dreamers of dreams. But, then, when once we had found our footing, we rose and stretched our arms aloft. We took our spades, our picks and our crowbars and spent the light of day in seeking for treasure there, where the moaning of the night had whispered in our ears the promise of success.

And the voice of Africa was heard saying: "Let there be Light!" Today the noble features of the children of God, fashioned in terra-cotta and bronze, are presented to our gaze in all their pathetic loveliness. The spell has been broken. The buried treasures of antiquity again revisit the sun. Europe brings up to the surface that which sank down with Atlantis. But the broken tablets of the Law will not be set up anew. The Gods will not return. They cannot come back again, for far beneath the fathomless ooze of the African coasts, their graves lie all too deep.

CHAPTER III

PSYCHOANALYTICAL ETHNOLOGY

But the Gods will return again; they must come back and set anew the spirit of the law which in Africa was broken. In the preceding chapter, Leo Frobenius has laid before our timid and almost unbelieving eyes the treasures which his enthusiastic spade unearthed. Ornaments of silver and gold, articles of baked clay and objects of bronze and steel, these were the handiwork of the nations which dwelled in Ethiopia in the long centuries before the prow of the first European ship had touched Africa's western shore. Archaeologists have found material evidence of the highly developed culture that once flourished in the West Ethiopian Sudan; but the laws, the religion, the philosophical ideals and all those spiritual developments which mark a truly great civilization have vanished from the face of the African Sudan. Yet I have found evidence of their existence. In the imperishable record of tradition and folk-lore, and in the religious legends of the American Negro people I have found the key to those long vanquished and vanished nations of Egypt and Ethiopia. In the folk memory of the dark American people is a tradition that the forefathers once were in possession of the forgotten lands of Egypt, and the lost kingdoms that were established in Ethiopia. In the cultural background and in the physical appearance of the American Negroes we have proof of their ancient Egyptian and Ethiopian lineage. Here, in America, Leo Frobenius might have found preserved the spirit and the ancient laws which in Africa were lost and broken.

The nature of folk beliefs and traditions is such that much of the historical experience of the fathers is indelibly impressed and retained in the memory of their posterity. This has been the case with the people whose forefathers were

TAMAKIT

From the pen and ink sketches of C. Marks, after a photographic reproduction in Maspero's *Histoire Ancienne des Peuples de L'Orient.*

AMERICAN NEGRO GIRL

Note resemblance of modern Negro girl to Ancient Egyptian Tamakit. The Sudanese headdress and the handkerchief turbans of the American Negro field-hands may represent vestigial traces of the more elaborate headdress worn by the early Egyptians.

driven from Egypt into Ethiopia, and driven in exile and slavery from Ethiopia to the Americas. In the Americas we can delve into the folk culture and probe into the memories of the American Negro people, and find buried there traditions and legends reminiscent of Africa and of forbears who once dwelled in the lands of Egypt and Ethiopia. There is ethnological and historical evidence showing that in the days when ancient Egypt and venerable Ethiopia were in their power and glory the ancestors of our so-called American Negroes were the people who sat upon the two thrones.

In an ethnological study of the American blacks the problem of the scientists is to devise a method for drawing out and observing the ancient beliefs, the old customs, the native ideas and the unconscious manners of African behavior. The ethnologist must delve into the depths of the black man's traditions and secure the original religious beliefs, the native practices, the superstitions, the folk tales, the legends and the ideas that have not been established by the education and civilization of the white man.

In order to carry on an inquiry of this nature the investigator has to be something more than a scientist. In this instance I became a priest or prophet — else how could I have probed beneath the exterior coat of modern culture? Only the preacher or the priest, in the confessional, can peer into the unfathomable depth of human memories and confusing sentiments; he alone can extract the storehouse of ethnological and historical material buried therein. This specialized method of inquiry, where one must gain the confidence and faith of his subjects, I have called "Psychoanalytical Ethnology." It is not a new field, neither is it a new method, but it is the stressing of modern psychoanalytical methods in the field of history and ethnology.

As the priest of an African hoo-doo cult I was enabled to secure clues and cues for carrying out my investigation. Among the Americans of African descent this office, the hoo-doo or the priestly physician, is the oldest and most influential of all native social institutions. The black man still resorts to his witch doctor, or medicine man, to solve the problems and to cure the ills that do not respond to the methods and the medicines of the white man. In his role of priest and doctor, the venerable hoo-doo enjoys the full faith and confidence of his black clientele. One may see in this numerous clientele a portion of the earlier beliefs, ideas, attitudes, superstitions, manners and customs of the black people that is lost to ordinary methods of scientific enquiry. In the role of the hoo-doo spiritualist I saw preserved a side of the American black man's life which reveals his racial antecedents and true cultural background. Here then, is the clue to the lost history of the American black people.

The religion of the American black people is Christianity; but it is not quite the Christianity of the white man, save in name. The black man's church, his cross, his altar and his denominations are but modest imitations of the white man's. This imitation begins and ends with outward symbols. Negro church music, Negro religious practices, and Negro ideals take pattern after the spiritual life of Christian Africa, and not Europe. Beneath the veneer of white Christianity we find cultural and spiritual bounds that tie the American blacks inseparably to the older religions and cultures of Egypt and Ethiopia. "Gimme Dat Old Time Religion," a Negro spiritual song, harkens back to a period when the black slaves definitely rejected the worldly Christianity of their white masters in favor of the older religious idealism of their forefathers.

I traveled about the River Country contacting the Negroes who worked in the cotton fields, in the saw mills and upon the boats and barges which ply the Mississippi and Ohio Rivers.

I collected a list of folk beliefs, customs and religious ideas that is widespread among the Negroes of the American black belt. Later I set up a laboratory in the midst of these dark people — not, however, in the heart of the black belt, for this extends from New York's Harlem southward to Haiti, and from Texas to the Carolinas. My laboratory work was carried on largely in Chicago, where representative groups are gathered from every section of the western hemisphere. Chicago is the mecca of America's black population; here we find black pilgrims from every class and corner of the United States (also from the Spanish Americas). Alabama, Georgia, the Carolinas, Mississippi, Tennessee, Arkansas, Louisiana and all the southern states have their representative groups here. One has but to set up a spiritual clinic in New York, Chicago or any southern city, to discover and to catalogue the ethnological traits which I give here.

From the beginning I rejected the northern born blacks; they have been too deeply influenced by the cultural standards of the surrounding white people. Most of them are possessed of the thoughts, the beliefs, and the ideas of the white man; consequently, they were of no value in my study, save as a medium of control. It was the Negro population from Cairo, Illinois and points southward to New Orleans who proved of real value in my study. The southern Negroes have retained memories that are rich in tradition, in folklore and native superstitions; so I carried on my investigation with Negroes who had come up from the South. In the old second ward of Chicago, where thousands of Negroes have moved, I set up a spiritual clinic in which

SIS OR UH-SIS

The daughter of an African bondswoman, born about 1799. At the time of her death in the early eighties she still wore the Sudanese headdress.

to probe, to dissect, and to extract from human minds the valuable memories and traditions stored there. Several Negro students from the university assisted me in the laying out and equipping of my spiritual laboratory. We labeled it "The Mission of the Divine Prophet." Outwardly this establishment was a priestly temple: for, henceforth, our domain was to be on holy ground. In what other way can one draw out of the human mind the native beliefs, the reverential attitudes, the innermost secrets of the heart and the almost forgotten manners and customs stored there? Our clinic masqueraded in the garb of a sanctuary. Here scores of devotees came to seek advice, to ask divine aid, and to unburden their souls.

To the mission came many types. Some, with the mark of age upon their faces, still wore the ancient turbans or Sudanese head-cloths (the bandanna handkerchief of the slave period). This custom, to the ethnologist, indicates a clear-cut ethnic relationship with the Hametic blacks of the Sudan, who have worn this type of headdress for centuries. I wondered if these turbaned heads were not vestigal traces of the elaborate headdress which was the fashion in Ancient Egypt.[1] But here I began my task, that of the hoo-doo spiritualist or the priestly physician. To the strains of the heavenly Negro spirituals I chanted the ancient legend of the mystic veil of Isis:

"Many years ago there dwelled by the river a godly woman named Black Mariah. Now the husband of Mariah came into the house one night, whereupon the woman was overcome with the presence of the man. And she went unto him and conceived by him a child. At the birth of this child a great wonder occurred; for the child came forth from the womb of the mother with a veil over its eyes.

[1]See illustration of Egyptian and Negro head pieces on papes 48 and 53.

"When word had gotten to the Two-Head man (a priest of the Hoo-Doo) he hurried into the presence of the woman, and commanded the mid-wives not to remove the veil from the eyes of the child until he had uttered a prophecy concerning the infant, wherefore he said:

" 'Because this male child has been born with the veil over its face he shall be gifted with the power of divination and revelation. He shall walk with the Spirit of God, and he shall be known as a righteous prophet':

"Thus were the ways of the living and the dead revealed unto mine eyes, because of the veil which covered them at my birth."[1]

The mysterious powers, which the American black folks ascribe to those born with the veil over their eyes, may be associated with the Veiled Isis, the Chief Goddess of Ancient Egypt. This is an unmistakable chain of culture evidence linking the ancient Egyptians to our modern American dark people.

I sat in the midst of these dark people; I, the Divine Prophet Psamm, shared in their innermost thoughts, in their beliefs and in the wealth and glory of their memories. I gathered these people about me and listened to their tales of sorrow, their fears, their hopes, their prayers and songs. And I found their minds rich with the traditions of generations long since gone.

They remembered that once their people were of a great and a powerful nation, which dwelled in a "land that flowed

[1]The novitiate is duly ordained into the Order of the Hoo Doo, and taught the mysteries of healing, of divination, and of casting out and laying on spells by an older witch doctor. Algiers, Louisiana is the leading center of the hoo doo cult in the United States.

with milk and honey."[1] Their people had come from "God's Country,"[2] and they were "God's Chillun." It mattered not to these aged blacks that they were only one generation out of slavery; they were still the "marked" people, the children of God. Slavery, oppression and hardships to them simply meant, "It's de will ob de Lawd. And de Lawd's will must be done."

They were neither pessimistic nor fatalistic; on the contrary, they were philosophical optimists, who sincerely believed that "God's will must be done on earth as it is done in heaven." Their God was a God of the Sky, but they also found their Lord beneath the trees, in the cotton fields, by the side of the road, on the river's bank, in some lonesome graveyard or wherever one might seek him. Their God was everywhere.

"Nigger superstitions" I have heard white men call them. But in this day we shall come to realize that these simple beliefs, this childlike faith, is the rich heritage which destiny has bequeathed her dusky heirs. In these so-called superstitions of the Negro, in his traditions and beliefs, we shall find the missing pages of Africa's lost history, and the revelation which "God wills the world through the whole American people."

* * * * *

In the privacy of my clinical sanctuary I probed into the memory of the black people. Their religious beliefs and superstitions revealed undoubted relationship with the religious beliefs and superstitions of the Ancient Egyptians. Some had memory of only a few of the traditions, others remembered many of them; all held them with a peculiar

[1]The reference here is undoubtedly to Egypt and Ethiopia.

[2]The term "God's Gountry" is sometimes applied to the Northern United States by the Negroes as a joke.

regard that amounted to religious respect if not veneration. The two Egyptian names, Appi and Sis, or Uh-Sis, occur within only a few families; the Egyptian term Mose, or Uh-Mose, is used widely as a term of jocularity. All, however, are good Egyptian names and have been included as being highly significant. And, too, we must remember that within the sanctity of the Church, the Negro ministers still proclaim the word of God, as it was spoken by the Prophets, concerning their people, saying:

"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hand unto God."[1] American Negroes believe this biblical prophecy applies to themselves. And today millions of blacks, young and old, patiently await the fulfillment of the folk prophecies, a fulfillment that will see the return of God's blessings and God's abundance unto "His Chillun." The ancient Egyptians' proud boast of their blood relationship with the Ethiopian people is still retained by the American blacks. This relationship is treasured as highly by the Americans as it was by their ancestors on the Nile. Most of the Negro folk legends and traditions are cloaked and disguised in the light of biblical interpretations, yet the basic ideas and beliefs of the original Egyptians are still present. They are recognizable and available to the inquiring students of ethnology. This list, which makes no pretense at being complete, is sufficient to convince the reader that the American Negro possesses, in addition to his veneer of modern white culture, a deeper and older pattern of Egyptian culture. The list is presenetd here as evidence of the ethnic connections between the Ancient Egyptian People and the Modern Dark American People:

1. In the traditional hoodooism and superstitions of the American blacks we find revealed much that harks back to

[1]Psalm 68:31.

the religious practices and beliefs of the early Egyptian. The regard and almost holy veneration in which the American blacks hold the common household cat is not just a superstition, but it goes back to the time when the cat was an object of religious veneration among the people of Egypt. Very few blacks are to be found who will wantonly kill a cat. The ordinary cat is respected; the black cat is feared. There are certain bones within the body of a black cat, according to the legends, which will make their possessors invisible and endow them with powers far beyond those of the ordinary human being. Originally the cat symbolized the Goddess Bast; she was worshipped throughout Egypt; and she is still a powerful factor among the American black people. American Negroes do not willingly cross the path of a cat. It would mean bad luck to do so.

2. The dog, which is universally regarded as man's best friend, among the American blacks is more than just a friend; he is a creature endowed with supernatural prowess. It is the spirit of the dog which warns one of the approach of death. The dog, by a long and dismal howl, makes his Negro master know that death is stalking some beloved friend or relative. Among the Negroes of the South, a hushed silence falls over the group when the long and mournful wail of the dog is heard; for among them, "It is a sho sign of death." Students of Negro and Egyptian folklore will readily see in this superstition, elements common to the Egyptian belief in the Dog-God Anubis. The Egyptian Dog-God's duty was to escort the soul through the realms of the dead.

3. In the South, where the folk beliefs of the Negro are least affected by the American system of education, the amulets, the charms, and the token (tobies), which were so much in vogue in Ancient Egypt, are everywhere present. These charms and medicine bags are worn around the neck,

in the pockets, or sewn into the clothing by the southern blacks; and, as among the Egyptians, they are supposed to bring aid and good luck to the wearer as well as to ward off the evil of one's enemies.

4. The American blacks have certain superstitions concerning the rabbit or ordinary hare. The left hind foot is supposed to bring its possessor luck and power. These beliefs centering around the rabbit may be traced back to the early religious regard which the Egyptians held for this animal in many of the Nomes (Egyptian states or provinces).

5. *The Two-Head-Man.* Among the American blacks this term refers to one who practices hoodooism or one who invokes strange and unknown powers. The Ancient Egyptians made a two-headed figure to symbolize the divine attributes of some of their Gods. The term conveys the idea of a supernatural personality or a divine being among the American Negroes.

6. *The Evil Eye* exerts a powerful influence over the lives of people when directed against them. This belief is held by many American Negroes. The ability of the evil eye to wield an influence in the life or death of an individual finds it origin in the ancient religious customs and beliefs of the Egyptians. The eye of certain of their gods (as the Eye of Horus) was believed to control the destiny of men both in life and in death. Belief in the power of the "evil eye" is widespread among the blacks of America and the Sudan (Ancient Ethiopia). On ancient Egyptian tombs and coffins the eye emblem is always found.

7. The Cow in Ancient Egypt was emblematic of the Goddess Isis, or Hathor, as she was sometimes called. The cow, representing Isis, the mother goddess, is still esteemed among the American Negroes; she is revered as the bearer

of good or evil omens, and like the dog, she may by her constant lowing, warn of approaching death or a great catastrophe, such as a fire, a storm or an earthquake.

8. Birds of several species were regarded as sacred symbols of Egypt's chief gods. The falcon represented Horus, the hawk or ibis represented Thoth; certain other of the Gods had their bird emblems also. There is among the American blacks, a general superstition in regard to birds which amounts to veneration. In general, to shoot a bird on Sunday is bad luck, and to eat its flesh after killing it on Sunday is tantamount to eating the flesh of a devil. I have known Negroes to even regard the slaughtering of birds on Sunday as an injury to God himself. The dove is generally held sacred.

9. Hardly less prevalent are the notions which the blacks hold in regard to the snake. In America almost every Voodo (hoodoo) Priest or Snake Doctor is supposed to be able to utilize the snake in working evil against those who happen to incur his displeasure. Now, in the Egyptian religious system, *Wazet,* the Snake Goddess, was worshipped. She was a worker of evil, and men worshipped her and her priests in fear of her power and wrath. To the Egyptian her emblem, the snake, was an object of religious veneration. The old Egyptian beliefs and attitudes concerning the snake are still prevalent among the black population of America. The Negroes of the rural South believe that in the killing of a snake, actual life does not pass from the body of the snake until after *sundown* (sunset). In this direct association of life and death with the setting sun we see vestiges of Egyptian sun worship.

10. In Ancient Egypt the customary mode of conveying heavy objects was by balancing them on the head; this method of transportation was retained by the American

Negroes in general until a very recent date, and in many of the rural districts of the southern United States, the custom still exists. Painted scenes on the tombs of the Pharaohs show the Egyptian peasants bearing burdens on their heads. This "toting," as the blacks themselves called it, was typical of Negro Africa and Ancient Egypt.

11. *God's Country.* This phrase was used by the ancient writers in reference to the Land of Egypt; the belief having been taken over from the Egyptians themselves. This term the Egyptians never used except in reference to their own country or to the lands of Punt and Ethiopia, which were beyond the southern borders of Egypt. In this day we find the phrase, *God's Country,* being used with all its original force and connotations among the American Dark People. To the black followers of Marcus Garvey Ethiopia, the former home of the *Negro People,* is still a mysterious land called *God's Country,* located somewhere within the confines of Africa.

12. *God's Children or God's Chillun.* This phrase conveyed a very complex set of religious beliefs, wherein the early Egyptian people claimed for themselves a divine origin; among the American blacks, this term with some of its original meaning is still retained. The Ancient Egyptians, like the modern Negro People, held themselves to be the children of the gods, and as such were apart from other nationalities, who might be God's people, but never "God's Children."

13. *The Number Seven.* The American blacks, like the Ancient Egyptians, regard this number as having extraordinary attributes. Seven among the blacks is either lucky or unlucky. The seventh child of a seventh sister is accredited with having the power of a mystic; they are believed to be able to see the spirits of the dead, the same as are those born with the veil over the face.

14. *The Banjo or Ban-ja.* The word and the instrument is indigenous to the Negro people. We may trace its origin to the early string instrument used throughout Egypt (see reference on p. 40).

15. In the matter of speech the American Negroes have taken over in its entirety the language of their hosts, the English-Americans or the French and the Spanish-Americans; yet, some few of the words and speech mannerisms of the blacks show traces of early Egyptian influence. We must remember that the provincial Negro speaks not bad, but unlettered English, French or Spanish. He has lost his mother tongue without having quite perfected the speech of his host, the Europeans. Many Negro Americans, in direct address, have a tendency to prefix their proper nouns with the syllable *uh* or *ah*. In direct address Sam or Joe becomes *Uh-Sam* or *Uh-Joe*. Three proper nouns which are indigenous to the black people become good Egyptian proper names when this unusual prefix is added:[1]

a-Mose, a legendary figure among the blacks becomes *Uh-Mose* or *Ah-Mose*.

b-Sis or Sisly, becomes *Uh-Sis*, very much like our modern rendition of the name *Isis*, the chief female deity of Ancient Egypt.

c-Appie or Hapi is a rare name, occurring at intervals among the black people as a name for girls; this is like the Egyptian sacred name for the god of the Nile, Hapi, or for Apis, the sacred bull.

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[1]Kam or Kuam is the American Negro word nearest the Egyptian word Kam, meaning black lands. The slaves used Kuam in reference to the decaying humus left in the wake of the Mississippi flood waters. If Kuam means black lands or mud, then it is highly significant in the chain of evidence linking Ancient Egypt and the Modern Negroes of America, for the Egyptian word Kam meant the "Black Land." See Rawlinson's *Egypt and Babylon*, p. 165.

16. Insects of many species were held sacred to the gods in the Egyptian communities. This was especially true of the beetle, the Holy Scarab of Egypt. Beetles, spiders and several other insects are considered possessed of uncanny powers by the American blacks. One may be helped or harmed by the beetle and the spider in the hands of the Hoo-doo doctor. The chinch or bed-bug, when worn on the person, is supposed to ward off illness, such as chills and fever. Even certain vegetables such as the onion, or the nutmeg, when worn around the neck, are believed to protect the wearer from evil. The winged moth or butterfly is believed to be the bearer of good luck, if it enters the home.

17. *Set,* the evil god of wind and storm, was depicted on the monuments of Egypt as a being red in color. There is an old belief among the Negroes that if one eats the eye of a hog or some other animals he will be enabled to see the spirit of the wind; this spirit is said to be fiery red in color. Set, the Egyptian God, is actually known by name among the Negroes. By some aged blacks, persons of evil temperament are referred to as being "as evil as old Set." Set was the God of evil in early Egyptian legends (not to be confused with the biblical Seth).

18. The religion of the American blacks, which nominally is a form of Christianity, follows a pattern of worship that is decidedly Egyptian in cast. It is to be remembered that Christianity took over a number of the forms and beliefs of early Egyptian religion; yet among the American Negroes there is greater resemblance to the Egyptian worship (solemn assemblies, shouting, singing, moaning and baptisms) than there is to the worship of the modern white congregations from whom Negroes are supposed to have received Christianity. The custom of wailing and moaning by Negro women at funerals and wakes follows very closely the practice of the professional wailing

NOFRITARI

From pen and ink sketches by C. Marks, after a photograph by Flinders Petrie, in Maspero's *Histoire Ancienne de L'Orient Classique.*

AMERICAN NEGRO

American Negro showing a general resemblance to the Ancient Egyptian, Nofritari.

women who attended all Egyptian funerals. The Negro slaves were aware of certain differences in the religious thoughts, beliefs and practices of their folks. They have given recognition to these differences in their songs and musical legends. It is in the earlier spirituals that we are first made to feel these glaring contrasts. For example the following Negro spiritual:

Give me that ole time religion
Give me that ole time religion
Give me that ole time religion
It's good enough for me.

It was good for my ole mother
It was good for my ole mother
It was good for my ole mother
It's good enough for me.

Give me that ole time religion
Give me that ole time religion
Give me that ole time religion
It's good enough for me.

It was good for my ole father
It was good for my ole father
It was good for my ole father
It's good enough for me.

In this popular Negro Spiritual we have the slave people giving vent to their reactions against the American Christianity of their day. Here it is shown that the current forms of religion, as practiced by the white slave masters, were not altogether acceptable to the blacks. From the very beginning it appears the Negro slave was determined to retain his native form of worship, which was, in all but the

name, a form of Egyptian and Ethiopian Christianity. Throughout the Sudan investigators have discovered evidence of the cross or zed having been used as a religious symbol among the native people prior to the Mohammedan invasion.

19. Negro religious legends, as woven into the spiritual songs of the black people, present very close parallels to the Egyptian religious pattern. In the religious lore of the ancient Egyptians we have two basic themes around which Egyptian worship centers. The first is the idea of immortality or soul-salvation which has come to man as a result of the supreme sacrifices of Osiris (Osiris was the name of the savior among the Egyptians). According to the Egyptian belief, Osiris died that humanity might be saved through his resurrection after death. This is the cardinal principle of Christianity, but it is here that the resemblances of early Negro religion to European Christianity wavers. From this point on Negro and Egyptian religious idealogy carry out a theme which differs from Christianity in procedure, though not in principle.

In the Christian version of the sacrifice of the Savior, the Crucifixion of Christ is brought about my means of a Cross to which Christ is nailed or tied, but in the Egyptian version of the sacrifice or crucifixion of their Savior, Osiris, the god, is nailed or tied to a *zed* (the broken trunk of a tree) rather than to a cross. In spite of the fact that the cross is the dominant idea in the crucifixion of the Christ, the early American black people persistently retain the tree idea or Egyptian zed element in their version of the crucifixion of Christ. In the majority of the Negro spirituals (as in some

biblical passages) the tree is retained as the symbol of the crucifixion rather than the cross.[1]

20. It is in the burial practices and religious beliefs of the American Negro that we find the most striking Egyptian characteristics.[2] The solemn processions and the religious fervor, which appeared so unusual to the ancient writer, Herodotus (he witnessed the Egyptian river ceremonies or the mysteries of Osiris), find their counterpart in the conduct of the American Negroes at their baptizings.[3] In the religious beliefs and in the practices of all Christian people there is much that is of Egyptian derivation, but among the American blacks it is the Egyptian elements that outweigh all other.

In spite of more than four hundred years of close contact with the whites of Europe and of America the blacks of the Americas still follow the ancestral patterns where their dead are concerned. This pattern of action is strongly tinged with Egyptian idealism and beliefs. In any community, in which the Negro has not been unduly subjected to the manners, the customs and the education of the white people about him, one can observe these native Egyptian religious patterns.

In those communities which cannot afford a modern undertaker the elders take complete charge of the situation. They wash and prepare the body according to custom; if the deceased is a man, then the men officiate, and if it is a female member of the community, then the women take

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[1]See the Book of the American Negro Spirituals by James Weldon Johnson, page 174, *Crucifixion*, and page 183, *You Got a Right*, Second Book of Negro Spirituals, see page 136, 168. Some American Negroes wear an Egyptian Zed charm about their necks, usually the root or bark of a plant called "John the Conqueror."

[2]Phaidon Press, Introduction to *The Art of Ancient Egypt*, pl. 260

[3]Herodotus History, Bk. 11, Chapters 58, 59, 60.

charge. Soon after the body is laid out a number of women will start singing and moaning. The weird chants, which are often without words, and the wailing that follows can be nothing other than a lamentation to the dead. Where, except in the Egyptian ritual to Osiris and the dead, can we duplicate these practices of the American blacks?

21. Another element in early Negro and ancient Egyptian religious thought which differs radically from our current Christian concepts is the belief that in some way the rising sun is associated with the soul, and with heaven after death. This seems to point to an early form of Egyptian sun worship among the American blacks which has become almost, but not quite, extinct.

Of the myriad of ancient Egyptian cults and gods — and there were hundreds — the one cult and its god which seems to have been most universally worshipped was that of Amon-Ra, the Sun God. In the musical legends (spirituals) of the Negro there are elements which suggest ancient Egyptian sun worship. In the spirituals the blacks always associate the ascent to heaven of the dead with the rising sun (with the dawn or the coming of morning), as in a fiery chariot which symbolized the sun. Apparently the early American blacks, like the ancient Egyptians, could not conceive of a trip to heaven without the aid of the rising sun. This idea of the sun being an emblem of God or a medium to heaven is distinctly Egyptian, yet we have evidence of this belief expressed in the American Negro spirituals.

22. At the death of an infant in a comparatively advanced Negro community in Illinois, several gray-haired old ladies took charge of the proceedings. By right of custom and traditions, all authority was vested in them; the male members of the group offered not one word of comment. The aged *mammies* carefully laid the dead child's head to the

west, in the general direction of the setting sun. Softly one of the old ladies explained: "He little feet muss be to de east and he haid to de west, so he kin rise to hea-mum wid de sun." *Hea-mum* is the heaven of the Negro spiritual melodies. By her explanation the aged woman revealed the unmistakable relationship of her people and their religious customs with the people and the religious customs of ancient Egypt. The belief that the ascension to heaven of the dead is in some way connected with the rising sun is directly connected with the ancient Egyptian worship of Osiris and the more complicated beliefs centering around Horus and Ra, the Gods of the Sky and the Sun. Whence came these beliefs and practices? They are as old as the nation of Egypt itself. Where, except in the Egypt of the Pharaohs, do we find these complicated patterns of social behavior and the religious attitudes that are so much a part of our present-day Negro culture?

23. The attitude which the American Negro holds toward the dead is like the attitude of the ancient Egyptians — one of profound respect. With the blacks the dead is sacred. Cremation which is practiced by Asiatics and Europeans alike, to the Negro mind is sacrilegious. It is a sin to burn the body of the dead, and none but an educated Negro or one deeply influenced by white folks' thinking would consider cremation for himself or his beloved ones. Here we have a striking example of the religious attitude which ancient Egypt has bequeathed to the dark American people.

24. Now among the ancient Egyptians each human being had a fourfold nature, there was the physical body, the life-force in the body, the spirit and the soul; these were called respectively, the *zet,* the *ka,* the *akh* and the *ba.*[1] This fourfold nature and complicated aspect of the *dead being* the

[1]Alexander Moret, *The Nile and Egyptian Civilization,* p. 359.

American blacks have retained intact. There is a zet-concept or dead body, for which American blacks hold a sacred regard; the *ka* is the black's "breath of life"; the *akh* is that quality of the being which the American blacks call the "spirit or ghost." To the Negroes, like as to the Egyptians, the *ba or soul* goes either to the heaven above or the underworld below, while the *akh* or *spirit* remains on earth, either to haunt men and places, if it be an evil spirit, or to remain on earth as a harmless ghost, if it is a good spirit. This *akh* is the aspect of the dead which has given rise to the prevailing ghost and spirit tales of Negro folklore. It is in this peculiar multiple-soul interpretation of the life-after-death that the American blacks reveal their unmistakable Egyptian origin.

25. In the religious equipment of the Negro, like as among no other Christian people, the river or some body of water plays an important part. In the Negro spirituals there are a number of references to some vague and undefined body of water (most often identified with the historic River Jordan). In the Negro musical legends (the spirituals) it is over this mysterious river that the soul of the dead must cross in order to gain immortality and heavenly salvation. In the eschatological system of European Christianity, there is no such factor as this river barrier; it is only among the American Negro Christian, that we discover that there is a "river to cross." Undoubtedly, this insertion of a river across the path to heaven is due to ideas and beliefs derived from ancient Egyptian patterns. Of this mysterious body of water which looms up with such importance in ancient Egyptian religion, Dr. Breasted has said:

> "Sometimes the departed might induce the hawk or the ibis to bear him across on its pinions; again

> friendly spirits, the four sons of Horus, brought him a craft upon which he might float over; sometimes the Sun God bore him across in his barque; but by far the majority depended upon the services of a ferryman called 'Turnface' or 'Lookbehind,' because his face was ever turned to the rear in poling his craft. He will not receive all into his boat, but only him of whom it is said 'there is no evil which he has done,' or the 'just who hath no boat,' or him who is 'righteous before heaven and earth and before isle, where lies the happy field to which they go.' These are the earliest traces in the history of man of an ethical test at the close of life, making the life hereafter dependent upon the character of the life lived on earth."[1]

In the Negro spirituals (religious songs) this mysterious body of water is an ever recurring theme.[2] It is most often associated with the historic Jordan, yet in European Christianity the river plays no part in the eschatological scheme. Whence was derived this river element? In the light of our present knowledge all evidence points to the Nile and Egypt.

26. If a cat runs across the path ahead of an individual it is considered an ill omen by most American Negroes. Their method of counteracting the evil is to draw an arc or circle upon the ground with the foot and to describe a cross-

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[1]J. H. Breasted, *A History of Egypt*, p. 65, second edition.

[2]This early belief in the presence of a river in the hereafter is best revealed in a perusal of the Negro Spirituals. See James W. Johnson's *Book of American Negro Spirituals*, pp. 84, 110, 114, 150. In this same author's *Second Book of Negro Spirituals*, see songs pp. 82, 89, 100, 105, 142, 152, 172.

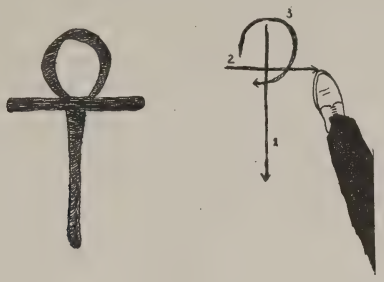

FIGURE 1.

Egyptian sign of life. Negro sign of good luck.

mark beneath it. The individual may spit upon the figure which he has drawn in order to make the spell more potent. This arc, as drawn with its cross, is identical in form with the ancient Egyptian Sign of Life, which was the symbol for good luck.

27. "Amen," the concluding expression of the Lord's Prayer, means "made true, or let it be so." The word was in common usage among the early Greeks and the Hebrews. The Greek and the Hebrew connotation has been taken into the language and religious usage of the European people in general. Now in the Ethiopian and in the Egyptian we find the word "Amen" thousands of years before the coming of the Greeks and the Hebrews. Among the Ethiopians and the Egyptians "Amen" was the name of a god. As late as the third century before Christ, the God "Amen" was still worshipped in Ethiopia (the modern Sudan).[1] After the exile of the Slave-people, some 2000 years later, we encounter this ancient God "Amen" in the Christian religious services of the American dark people. "Amen," in the primitive church of the Negro, carries a deeper religious significance than it does in the white churches of the same denom-

[1]See Ethiopian *Book of Alexander*, p. 126 in this work.

inations. Almost every church among the American Negroes of the South, has its "Amen" exhorters. During the services the black preachers have their sermons interspersed by loud and emphatic "Amens"; every song and every prayer is constantly interrupted by the elders with exhortations to "Amen"; so fervent is this calling of "Amen" that one must recognize in "Amen" a factor alien to orthodox Christianity, and seek to identify it with some forgotten diety of African origin. The frequent and strange usages to which "Amen" is put in the Negro church indicates the existence of an earlier pattern of thought which has been lost to the present day Negro congregations. This vehement appeal to "Amen" was never known to white Christianity. The Negroes jump and shout while calling repeatedly, "Amen," "Amen," "Amen," until they are in a frenzy. Christianity among Africans, like Christianity among Europeans, seems to have prevailed against the native religions only by making concessions and inculcating into its own theological system certain of the cardinal elements of the native religious beliefs and practices.

In the northern states, i.e., the New England states, where the Negro slave was encouraged to attend the church of his white master, the religious services and ideals of the present generation of blacks differ very little, if at all, from the neighboring white congregation. But in the South the majority of the slaves were not allowed to attend church, or even to congregate in large numbers, for fear of Negro uprisings; so in the South the Negroes would steal away to the forest under the cover of darkness, and give themselves over to religious worship. A huge cast iron kettle was placed top-side-down, and around it the black worshippers gathered. Somehow this kettle prevented the sound from traveling and revealing the secret meeting place of the slaves to the "paddy rollers" or hired watchmen. Divorced more or less

from the ways and manners of the white man's church, the Negro church of the South has preserved many of its original African features, while these same features have been lost to the Negro church of the North. The special emphasis placed on the "Amen" in the Negro church, South, can be nothing other than the vestigal remains of the intense reverence and regard which the dark people held for the forgotten God of Africa, "Amen."

A cursory examination of the history of the American black people reveals certain pertinent factors in their religious background: (a) Negro religion differs little from white Christianity, because the two have sprung from the same source. (b) The religion of the Negro people is predominantly an African form of Christianity having come into the Sudan by way of Egypt and Eastern Ethiopia. Evidence of the crucifix (cross) has been found in the Sudan of Central Africa. This supports the belief that a modified form of Christianity had penetrated the Sudan prior to the Mohammedan invasion and the expulsion of the Sudanese people to America as slaves. (c) The Negro slave did not receive his ethical code from the white South, but gave to the South his own standards of morality. This is evinced by the several generations of white ladies and gentlemen whose childhood training and moral instructions were left entirely in the hands of competent "Negro mammies."

Modern Negroes, seeking fuller freedom of expression in the sensual pleasures of this life, leave the faith of their forefathers and follow some one of the so-called more liberal faiths of white Christianity. I see, or think I see, in this departure from the "old-time faith" of the forefathers a degeneration in the religious ethics of the people whom the paradoxical whims of history force me to call the "American Negroes."

CHAPTER IV

THE HISTORY

Of all the continents, Africa remains the least known; and of all Africa, Egypt is the country of greatest wonder. The majestic Nile, the ancient pyramids, the age-old monuments, the sphinx and the temples stir deeply the imagination. With the passing of the centuries the population of Egypt has changed; the color, the speech, the manners, and the customs of her people are not the same; but the land and the Nile River, save to him who speaks in the terminology of the geologist, are eternally the same.

But it is not of the country, nor of its monuments that I wish to speak, except in their relation to the people who once dwelled within the shadows of the monuments. In the days of the Pharaohs, Egypt's people were identified with the land and the river. The nation was stable, the population was fixed, and the hands of alien oppressors had not been layed upon the throats of Egypt. Time and again the kingdom of the Pharaohs was one with that of the Ethiopians, for Ethiopia had given birth to the nation that dwelled by the River Nile; and the river was the navel cord by which Ethiopia nourished Egypt, her child.[1] Both nations bore deeply the mark of Ham, for through their veins flowed the blood of the black people.

With Egypt the hand of destiny has dealt severely; the children of the Pharaohs are no longer a nation. Pharaoh has gone, and his people have fled from the land of their nativity.[1] Within Egypt's gates are a multitude of strangers.

[1]Leo Africanus, *A History and Description of Africa,* Vol. III, Bk. V., pp. 857-859.

They have brought havoc upon Egypt, the land which is by the great river. Greed for the flesh pots, which were Egypt's, has brought many strangers there; they stare in bewilderment at the pyramids; the Sphinx, too, is a mystery to them. The faces of the strangers are not upon the monuments, neither is their speech recorded upon the walls of the temple; gone is the nation which once lived in the shadow of the pyramids. Pharaoh's people have fled, but they have left their mark emblazoned upon the land that was Egypt's. In the valley of the Nile the monuments and the temples bear witness to the glory of a people who have long since departed.

What became of the original population of Egypt? Whither fled the people who inhabited Egypt in the days of the ancient Pharaohs? Luckily that venerable writer, geographer, scientist and traveler, Herodotus, in his history has alluded to the color and the racial appearance of the Egyptians at a time when the world was neither color nor race conscious. In his reference to Egypt, Herodotus tells us that the people who inhabited Egypt (in the days before the Greek invasion) were a black people who possessed woolly hair. The following, his description, gives us a workable clue in solving the Egyptian problem:

"There can be no doubt that the Colchians are an Egyptian race. Before I heard any mention of this fact from others, I had remarked it myself. After the thought had struck me, I made inquiries on the subject both in Colchis and in Egypt, and I found that the Colchians had more distinct recollection of the Egyptians than the Egyptians had of them. Still the Egyptians said that they believed the Colchians to be descended from the army of Sesostris. My own conjectures were founded first, on the fact that they are black-skinned, and have woolly hair, which certainly

amounts to but little, since several other nations are so too; but further and more especially, on the circumstances that the Colchians, the Egyptians, and the Ethiopians are the only nations who have practiced circumcision from the earliest times."[1]

In an earlier chapter Herodotus has again referred to the dark color of the original Egyptians:

"The Dodonaeans called the women doves because they were foreigners, and seem to them to make a noise like birds. . . . Lastly, by calling the dove black the Dodonaeans indicated that the woman was an Egyptian."[2]

In the *History of Herodotus,* Bk. 11, chapter 42, Herodotus makes reference to a southward migration of the original Egyptian people. Here we are informed that a number of colonists from Ethiopia and Egypt had settled along the upper course of the Nile river. This mixed people called themselves the Ammunians, after the name of the Sun God Amun or Amun-Ra.

The main body of the original Egyptians, the people whose dark faces appear upon the monuments, were not absorbed by the Persian, the Greek and the Roman invaders, but were supplanted by these invaders. The exactions of the Persians, the Greeks and the Romans were so severe that in the first ten centuries of foreign domination the original Egyptian people fled to the confines of Central Ethiopia for protection.[3]

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[1]History of Herodotus, Book 11, Chapter 104.

[2]Herodotus, Book 11, Chapter 57.

[3]Under the rule of the Romans we have the whole of Southern Egypt rebelling and maintaining some sort of alliance with the Ethiopians to the South. See J. Grafton Milne, *A History of Egypt Under Roman Rule,* pp. 5-6.

Centuries later, in Central Africa, the savage slave raiders subdued and enslaved the descendants of the ancient Egyptians. Tropical Africa, which had protected the Egyptians from the invaders of the North, could offer no protection from the native blacks. The savage black people turned their arms to the subjugation of the Egyptian refugees and sold almost the whole of the people into bondage. These conquered descendants of the ancient Egyptians were the black and yellow people whom the white traders bought from the native chieftans and transported to America as slaves.

The geography of the Nile has delineated the course of events in the history of Egypt. Always the alien invaders have entered Egypt by way of the low lands, which are about the mouth of the Nile; thence, they have advanced along the river, driving the original population southward into the Sudan. The deserts which border Egypt on the east and west preclude any attack or escape in these directions; so it is southward, into the heart of the African continent, that we find the Egyptians of antiquity retreating before the armies of Persia, Greece, and Rome.[1] Once the native population of Egypt had reached the Sudan, the burning tropics, the intervening cataracts of the Nile, and the sands of the Nubian desert were more than enough to stay the pursuit of the invaders.

Having succeeded in their escape to the Upper Nile regions, the natural course of the Egyptians lay westward against the less advanced people of the Sudan, for to the east was the powerful and mountainous kingdom of the East Ethiopians (Abyssinia); while to the south were the im-

[1]A series of returns from Mendes show a serious depopulation of the villages of Egypt; see J. G. Milne, *A History of Egypt Under Roman Rule*, p. 57, see also the excerpts from the *Book of Alexander* in this volume.

HARMHABI

Drawn by C. Marks and L. Fowler after a photograph by Emile Brugsh in Maspero's *Histoire Ancienne des Peuples de L'Orient Classique.*

Courtesy International News Photo.

SUDANESE PRINCESS KOUKA

AMERICAN NEGRO

Modern Sudanese princess and modern American Negro girl, both show a resemblance to the Ancient Egyptian, Harmhabi.

passable Sudd swamps. Some egress might have been offered the Egyptians by way of Abyssinia, but the bulk of the population naturally turned to the more favorable regions of West Ethiopia. Herodotus reports the movement of a section of the ancient Egyptian people into the western regions of Ethiopia (modern Sudan).

The Asmach, who were Egyptian deserters (soldiers in the service of the King of the Ethiopians), dwelled about 56 days' journey from the ancient Ethiopian capital of Meroe, or about equal traveling time from Elephantine to the city of Meroe. These calculations, as given by Herodotus (Book 11, chapter 30-31 of his history), would place the country settled by the Egyptian deserters almost four and one-half months' journey from the boundaries of Egypt. As to the exact locality in which lay the country of the deserters, we cannot say; yet, it was well within what we call West Ethiopia (Sudan). This desertion of the native Egyptian soldiers under King Psammethichuz (663-609 B. C.) is but the forerunner of the general exodus of the native Egyptian population under the oppressive rule of the Persians, the Greeks and the Romans.[1]

It is reasonable to conclude that the West Ethiopian Negroes were forced to give way before the invasion of the refugee population of Egypt. During this period, the time of the invasion of the Sudan by the Egyptian people, we

[1]1500 years later Leo Africanus gives notice that the original Egyptian people have been displaced by alien elements; see his *History and Description of Africa*, Vol. III, Bk. V, pp. 857-859, Pory translation. For a picture of the Egyptian situation during the period for which I claim there was an exodus of the original population, see *A History of Egypt Under the XXI-XXX Dynasties*, by W. M. F. Petrie; *Egypt Under the Ptolemaic Dynasty*, by J. P. Mahaffy, and *Egypt Under Roman Rule*, by J. G. Milne, or the *Cambridge Ancient History*, series, Vol. VII, Ch. LV, pp. 151-152, on native uprisings; and Vol. VIII, p. 143, Edition of 1930. Diodorus (i, 31) says formerly Egypt had a population of 7,000,000 but in his day (about 60 B. C.) there were only 3,000,000 left.

become aware of great movements and shifts in the varied races and populations of Africa.

In the age of Herodotus (the fifth century before Christ) the Sudan seems to have been occupied by two major racial groups. The East and West Sudan, probably as far as Lake Chad, was inhabited by the Ethiopians. Beyond the lake, toward Timbuktu and the Niger Valley, dwelled the pigmy people. In Bk. 11, Chap. 32, Herodotus gives an account of a dwarfish people, who in his day, held the regions to the west and south of Libya. In physical appearance these people were identical with the modern Pygmy race. Native Egyptian literature is filled with accounts of these little people. The Egyptians regarded the pygmies as sorcerers, and the Pharaohs often maintained them at court as bearers of good luck. Apparently the pygmies were brought into Egypt by the overland caravans, which made frequent trips into Ethiopia for the purpose of trade.

Whether the Egyptian invasion of the Sudan was by gradual and peaceful infiltration, or by force, we cannot definitely say; yet, in the light of our present knowledge of Sudan history, the Egyptians must have forcibly pushed to the south the native Ethiopian blacks. In this clashing of races and nations, the weaker Negro peoples were pushed to the south. Apparently, the pygmies were forced to seek refuge in the Congo forest, while the little yellow Bushmen took up their abode in the almost inaccessible regions of Southwest Africa. Today they dwell as nomads about the Kalahari Desert. Wedged in between these lesser peoples and the Egyptians of the Sudan were the natives of Negroland. Their domain stretched from Central Africa westward to the Atlantic Ocean and southward to include the regions about the Congo River system, thence east to the Indian Ocean and southward again to the Cape Country.

Let us reconstruct the history of the Ancient Egyptians in their new homes in Central Africa. As we have already pointed out the Egyptians seized upon the most desirable lands for themselves and their progeny. The native people were driven farther into the southern and western outskirts of the continent. In time the African Sudan became more or less completely permeated with the culture and the blood of the Egyptian invaders. By the time of the Crusades (the end of the Middle Age in Europe) Central Africa had undergone a cultural and racial transformation.

The descendants of the Egyptians seem to have resumed, in most respects, their former mode of living. We must draw our conclusions for the history of this section and of this period from evidence far more meagre in extent than that which the Nile Valley offers. Originally, it was customary for the Egyptians to record their history on temples and monuments of stone; but in the Sudan there were no convenient stone deposits; so the Egyptians, like the Ethiopian blacks, built with the only material available — bricks, mud and wattle. This perishable material, in which the Egyptians worked, has become almost completely obliterated by the annual rains, insects, fires and the other destructive forces that are so common to tropical Africa.[1]

For hundreds of years the customs and manners of the Egyptians spread through Central Africa.[2] Like the American blacks, many of the present day Sudanese blacks are marked with the blood and the civilization of the Ancient Egyptians. From the northern borders of the Bantu nations northward to the desert, and from Timbuktu eastward to

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[1]H. Barth, *Travels and Discoveries in Central Africa*, Vol. III, Ch. LIII, p. 31; Leo Africanus, *History and Description of Africa*, Bk. 1, p. 29.

[2]"Here the evidence is much less clear, and any answer must be a guarded one, though it can hardly be doubted that Egyptian influence did somehow reach West Africa," C. G. Seligman, *Egypt and Negro Africa* (1934) p. 13.

Khartum, we feel and breathe the atmosphere of an older and more venerable civilization — a civilization that twelve generations of slave raiding has destroyed by fire and sword.

Meanwhile, the land which was the Egypt of old, had become occupied by a new people. The land of the Nile became the permanent home of Persian, Greek, Roman and Arabic invaders. Each of these has contributed his blood to the conglomeration of races that go to make up the present population of Egypt.

The Ancient Egyptians, the people who were in blood Pharaoh's people, were driven out of the land of the Nile by a succession of newly arisen powers. First came the Assyrians, who, by their attack on the Egyptian Empire, left that venerable kingdom exhausted. Sixty generations ago (525 years before the Birth of Christ) the Persians, under Cambyses, marched against Egypt by way of the lower delta lands. The Persians left Egypt prostrate and swept away the last vestiges of the old dynastic regime. No native Egyptian Prince or Pharaoh has since ascended the throne of the country. In 332 B. C. the Greeks, under Alexander the Great, supplanted the Persians and made themselves the rulers of the Egyptian kingdom. The Greeks established the Ptolemaic line of rulers and governed Egypt for three hundred years. In 30 B. C. Cleopatra, the last of the Greek rulers, committed suicide in abdicating the throne. Egypt, then, was at the mercy of new invaders, the comparatively barbaric Romans.[1] The Romans held Egypt and exacted tribute of her for more than six hundred years.

[1]"When the days of Actium had made Octavian master of the Mediterranean, Cleopatra's first thought was of the Red Sea, and the far Ethiopian lands, whither many expeditions had gone from Egypt, and which seemed to promise a safe refuge from the turmoils of the Hellenistic and Roman Worlds." J. P. Mahaffy, *A History of Egypt under the Ptolemaic Dynasty* (1899) p. 252. Here we have an example of the Ancient Egyptians' custom of fleeing southward to Central Africa (Ancient Ethiopia) in times of danger or oppression.

Courtesy of the Oriental Institute of the University of Chicago.

THE EGYPTIAN GOD PTAH

AMERICAN NEGRO

An American Negro girl whose features show a close resemblance to those of the Egyptian Ptah.

By the seventh century after Christ the Roman Empire, too, had fallen. The termination of Rome's authority over Egypt was completed by the invasion of the Arabs. New unity and power had arisen to the Arabs as the result of their conversion to Mohammedanism. Under the guidance of powerful Asiatic and African religious influences the Muslims were welded into a strong national power. The Arabs set up their own government in Egypt. Most of the remaining Christian Egyptians, or Copts, were converted to Mohammedanism. The Copts were not true representatives of the original Egyptians, but were a mixture of Egyptian, Persian, Greek and Roman elements; the bulk of the original population, in the preceding centuries, had been driven into the heart of Central Africa.[1] This exodus of the ancient Egyptian population is comparable to that of our own American Indians, who were forced westward by the incoming whites; however, in America there were no deserts or burning tropics to halt the European invaders.

From the time of the Arabic conquest (642 A. D.) Egypt and all North Africa took on the social and political stamp of the invaders; since then, Egypt and North Africa have remained to a large extent Arabic. It was with this section of *Arabicized* Africa, that the outer world became acquainted in the Middle Ages; the Central Africa of the Negro was a closed book down to the nineteenth century. Until the discovery and the exploration of the New World, the narrow strip along the Mediterannean Sea, marked the

[1]Under the Greeks a part of the native population remained in Egypt, but the centuries leading up to the Mohammedan invasion, saw their dispersion into the Sudan of Central Africa. Leo Africanus states that in his day "Neither are there left any true Egyptians besides a few Christians which are at present remaining"; *A History and Description of Africa,* Vol. III, Bk. V, pp. 857-959, Pory translation. In the Ethiopian account of Alexander the Great, King Alexander accuses the Ethiopians of having slain many of the original Egyptians and of carrying off to Ethiopia all the young Egyptian men and women. See extract following page 126.

limits of the Africa which the white man knew. Portuguese explorations under Prince Henry the Navigator (about 1470) were carried down the West African Coast in search of a new route to the Orient. For hundreds of years Arabic commercial interests had gone to great lengths to keep Europe in ignorance of the vast stretch of rich and civilized territories that lay south of the Sahara Desert. It is only in our own times that this veil of ignorance is being completely lifted from the eyes of the Western World. When the European people began their explorations and studies of Inner Africa, during the nineteenth century, Mungo Park, Dr. David Livingstone and other early explorers found in the interior, not a state of savagery and barbarism, as was supposed to have existed there, but a highly developed, though decadent, civilization. When writing about the cultural status of the Central African people Dr. Livingstone stated:[1]

> "In order that the reader may understand the social position of the people of this country, I here give the census of the district of Colungo Alto for the year 1854, though the numbers are evidently not all furnished:
>
> 238 householders or yeomen.
> 4,224 patrons, or head men of several hamlets.
> 23 native chiefs or sovas.
> 292 macotas or councilors.
> 5,838 carriers.
> 126 carpenters.
> 72 masons.
> 300 shoemakers.
> 25 tailors.
> 12 barbers.
> 206 iron-founders.

[1]Dr. David Livingstone, *Missionary Travels in Africa*, pp. 434-435.

486 bellow-blowers.
586 coke-makers.
173 iron-miners.
184 soldiers of militia.
3,603 privileged gentlemen, i.e., who may wear boots.
18 vagabonds.
717 old men.
54 blind men and women.
81 lame men and women.
770 slave men.
807 slave women.
9,578 free women.
393 possessors of land.
300 female gardeners.
139 hunters of wild animals.
980 smiths.
315 mat-makers.
4,065 males under 7 years of age.
6,021 females under 7 years of age."

This census report is given here in order to show the highly developed state of civilization existing in Africa prior to the invasion of Europeans. It is to be remembered that the civilization of Africa was not imported from Europe, but sprang from native Egyptian and Ethiopian sources.

II

In the vicinity of Gio, West Africa, there are native people who do excellent work in metals. With primitive bellows and forges they do brass and iron work that is comparable to the art-work found in Europe.[1] Ancient

[1]A fine collection of African metal work is housed in the Peabody Museum of Harvard University.

Benin was one of the centers of Africa's wide-spread iron industry.[1] Iron working is not an European innovation, brought into Africa by the whites, but according to some authorities, iron working was first discovered by the Africans from whom the secret of smelting and forging spread to the rest of the world. In all of Central Africa the people do excellent work in pottery, in weaving, and in basket making. Jewelry of gold and other precious metals is wrought by the Sudanese silver and goldsmiths. Their work in wood and in leather ranks with the finest leather and woodwork in the world. In the carving of ivory the Central African people have no equal, with possibly the exception of the master craftsmen of the Far East. Now in this wide and varied industrial life of Central Africa many of the tools and much of the technique are identical with those of ancient Egypt.[2]

In the centuries following the Egyptian Exodus into the Sudan we find established there several vast and powerful kingdoms; in all probability, these were erected by the descendants of the early Egyptians.[3]

These Sudanese nations, among which were the empires of Melle and of Songhay, vanished in the anarchy and civil chaos which preceded the Negro and Arabic slave raids of the past four centuries.[4]

Our meager knowledge of this period in Sudanese history, which corresponds to the Middle Ages in European history, comes largely from Arabic sources. Out of the darkness which surrounded the European mind (in so far as Europe's

[1]The University of Pennsylvania Museum Bulletin, V. 3, no. 6, pp. 147-148.

[2]Livingston, *Missionary Travels*, p. 433.

[3]Barth makes mention of a tradition, current in Burran, that an Egyptian Pharaoh once visited Songhay; H. Barth, *Travels and Discoveries in Africa*, Vol. III, p. 464.

[4]Woodson, *The Negro in Our History*, pp. 9-10, and H. H. Barth, *Travels and Discovery in Central Africa*, Vol. III, p. 675.

knowledge of Africa was concerned) we find an outstanding ray of light. In the *Chanson de Roland,* an old Frankish legend, we have related the story of Charlemagne who battles with the invading Mohammedans from Africa.[1]

In 778 A. D. the rear-guard of Charlemagne's army under Count Roland, was defeated at Roncesvalles in Northern Spain. According to the early French version of this battle, it was the black troops from the Sudan who defeated the Frankish army. Here we have a detailed description of the appearance and dress of the African warriors. Mention is made of the fine quality of their armament, while their horses and uniforms were described as being bedecked in jewels of silver and gold. The Sudanese soldiers, who helped to make up the heterogeneous forces of the Arabic army, represented the picked troops of the Mohammedan invaders. In the defeat of the French, the Sudanese showed, by their skill in military organization, by their valor on the field of battle and by their superior equipment, that the civilization of Central Africa during the Middle Ages was second to none.

There can be no doubt that much of the culture which came to Europe in the Middle Ages was of Central African origin. With so little research directed along this line of investigation, it is useless to speculate at present as to how much we do or do not owe to the Egyptian exiles of Central Africa in the way of material contributions to western civilization. All available evidence points to a tremendous African infusion from the cultural centers that lay just south of the Sahara Desert.

Although the influences, which might have ultimately brought civilization to the people of Europe, were severed

[1]T. A. Jenkins, revised edition of *Chanson De Roland,* ch. CXLIII, p. 114, lines 1913-1921, and ch. CXLIII, p. 145, lines 1932-1936. There are several excellent translations of this French legend in English among which is the translation by Cross.

by the fall of the Roman Empire, cultural contact with the more highly civilized centers of the East and of North Africa enabled the European people to rise above the barbarism and the backwardness of the Middle Ages. Commercial contact with Africa and Asia, plus the numerous religious crusades to the Holy Land, brought Europe into direct touch with the older centers of light and learning. These contacts gave rise to the cultural renaissance of the late Middle Age and ultimately to the civilization of present-day Europe and America.

Scores of European scholars have pointed out the debt which Christian Europe owes to the Mohammedans of Asia and Africa for their vitally important contributions during the Middle Ages. Mohammedan scholars, among whom Africa had her numerous representatives, revived and developed our knowledge of science, history, Greek and geography. The discovery of the New World by Columbus was inspired by the geographical knowledge and light which Asia and Africa revealed to the Christians of Europe.

Europe was the pupil of the Arabs and the African Moors in the study of chemistry and mathematics. From our Mohammedan teachers we took over the more efficient Arabic numerals, and discarded for more practical usage, the cumbersome system of the Romans; yet, how few are the western people who stop to consider, or to appreciate, the origin of the numbering system that is used in their everyday life. With the Mohammedan culture that came into Europe in the Medieval Age, there was much that was from the Egyptianized Sudan of Central Africa.

Many historians mention the fact that modern civilization owes much to Ancient Egypt because of Egypt's contribution to the culture of the Greeks and Romans. Modern historians, however, are hardly aware of the more recent

contributions of the Egyptians through their Sudanese descendants.

Medieval commerce brought to Europe the leather work, the carvings of ivory, the jewels of gold and silver, the brass and metal works, and the peppers and spice of the Sudan. Once Europe had become accustomed to these innovations and luxuries from Africa and Asia, she was reluctant to give them up. Her insatiable appetite for the splendors of the Orient led to the search (in 1492) for a new route to the East, and this search led to the discovery of a New World to the west. That many of the commercial products of the Middle Ages were of African origin, becomes increasingly clear. The accounts of Leo Africanus, Ibn Batuta, Edrisi and other Mohammedan scholars and travelers, indicate that Central Africa, contrary to popular belief, was a center of commerce and civilization in the days just prior to the discovery and exploration of America.[1] Trade with the North African Moors by way of the caravan routes across the Sahara Desert and trade with the Arabs by way of the Sudan routes to the Red Sea, brought to Europe many of the products of Central and Eastern Africa under Mohammedan guise. Recent historical and archaelogical evidence substantiates this view.

There is every indication that the Sudan region once supported a vast Egyptian population which had established itself in this rich section. Agricultural and industrial centers were set up; labor and trade guilds, which were in pattern identical with those of the artisans of Ancient Egypt, were organized.[2]

Nurtured by cultural contacts with the older centers of civilization, Europe, in the fifteenth century, grew strong

[1]See Leo Africanus, *History and Description of Africa.*
[2]See Leo Frobenius' *The Voice of Africa.*

enough to throw off the commercial and political ties of the Mohammedans; accordingly, the Moors were driven out. The last of the Africans were expelled from Spain in the year 1492 (the same year in which Columbus discovered America). Across the Mediterranean Sea they returned to Morocco carrying locked in their dusky bosoms the secrets of Inner Africa. Real knowledge of Africa and of African people was not revealed to the European World until the advent of modern research. Scholars and scientists of modern times are opening the closed pages of Africa's glorious history to the eyes of contemporary students.

With the rise of the European people to a position of political and international importance, the Egyptian states of the Central African Sudan declined and finally fell into total oblivion. What were the factors that uprooted almost over night this splendid offshoot of Egyptian civilization? From the available records we can reconstruct, in part, the events which led to the downfall of the Sudanese-Egyptian kingdoms. They were as follows:

1. From Arabic and native accounts we learn that after the eleventh century the Sudan states, numbering about fifteen, were given over to civil discord.[1] Anarchy and internal dissention swept over the Sudan kingdoms from Kordofan westward to the outskirts of the West Coast (Negro) people.[2] Civil chaos so weakened the Egyptian states that they fell an easy prey to the Bantu, the Fula and the West African blacks.

2. The more war-like people seized upon the inhabitants of the Egyptian settlements and sold them into American slavery, where they were prized for their peaceful and industrious temperaments.

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[1]Leo Africanus, *History and Description of Africa,* Bk. I, p. 128.

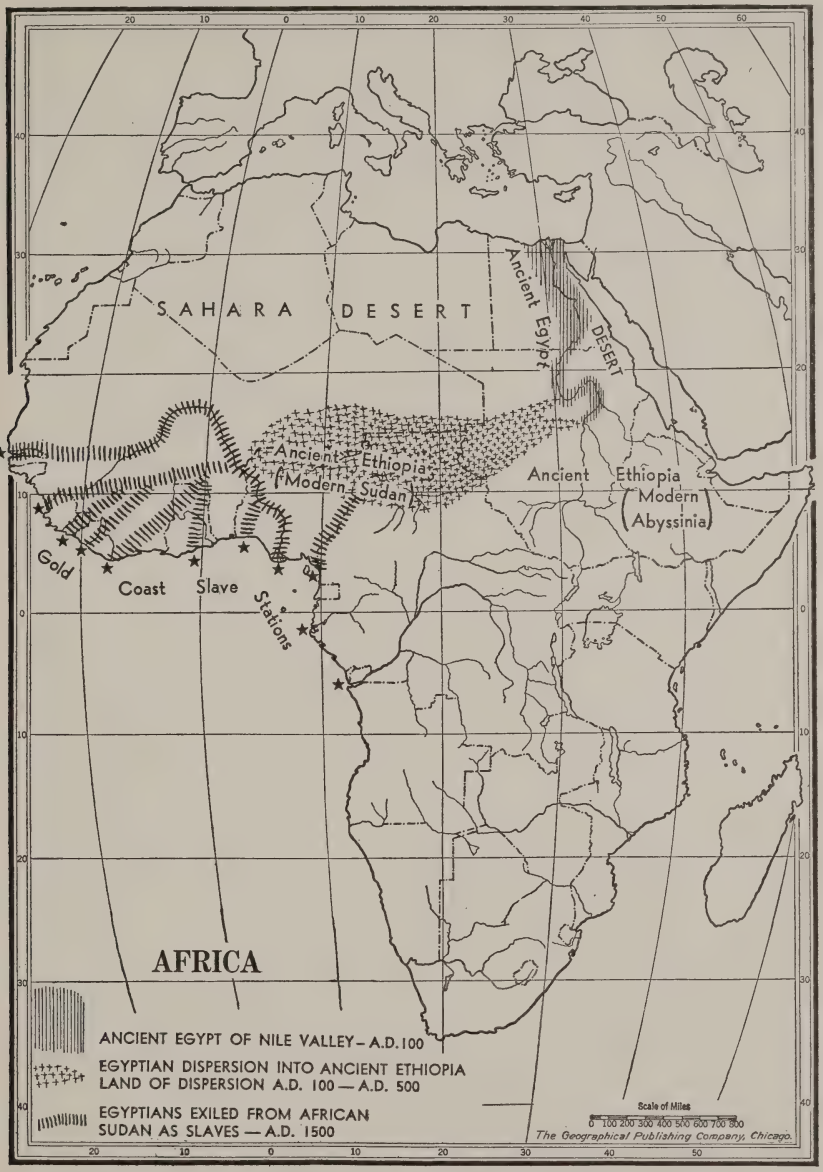
[2]H. Barth, *Travels and Discovery in Central Africa;* Carter Woodson, *The Negro in Our History,* Chap. I and II.

3. The Egyptians, being civilized, were docile by comparison with the more war-like blacks; and being so, they made excellent slaves. In the course of the slave-traffic the original Egyptians were almost entirely evicted from the Sudan by the black warriors who sold them into slavery or murdered them.

4. The colonization of the New World created an unprecedented demand for slaves; the lucrative prices gave added impetus to the slave raids conducted by the native blacks.

"Africa probably lost more than fifty million natives," states Carter G. Woodson in his *History of the Negro.*

Arab traders and native chieftains organized huge armies of raiders whose sole business was the searching out and capturing of whole communities of the Egyptian-Ethiopian population for the slave markets of America. In the course of four centuries the fire and sword of the neighboring Negro tribes had wrought such havoc and destruction among the Sudanese-Egyptian states that today the only remains of their former grandeur are the relics which archaeologists find in the ancient ruins and ash heaps.


SAHARA DESERT
Ancient Egypt
DESERT
Ancient Ethiopia
Modern Sudan
Ancient Ethiopia
(Modern Abyssinia)
Gold Coast
Slave Stations
AFRICA
ANCIENT EGYPT OF NILE VALLEY – A.D. 100
EGYPTIAN DISPERSION INTO ANCIENT ETHIOPIA
LAND OF DISPERSION A.D. 100 — A.D. 500
EGYPTIANS EXILED FROM AFRICAN
SUDAN AS SLAVES — A.D. 1500
Scale of Miles
0 100 200 300 400 500 600 700 800
The Geographical Publishing Company, Chicago.

CHAPTER V

CONCORDAT

A generation after the coming of Jesus Christ, destiny had marked the fate of the Egyptian nation. The Persians, the Greeks and the Romans had invaded the land and invested in themselves all power and all authority over the nation. But even at this time Egypt was more than just a subdued slave unto her conquerors.

"Egypt offered herself to them as a store-house of human civilization from its beginning; she was the mother of art, science, religion and institutions, who, in the decline of life which had miraculously lasted since time immemorial, still stood at their doors for the instruction of 'modern' communities. Going back to the past of the human intelligence, the sceptical Greeks came to question the priests of Heliopolis, to learn from the most ancient tradition.

"So there begins for Egypt the unexpected role of teacher of the Foreigners who invade her. Lawgivers and philosophers took inspiration from her social experiments and metaphysical theories, and those in search of a consoling faith were initiated into her mysteries. To her conquerors she gave a doctrine of authority and of administrative methods. What an example for the empire-builders was afforded by a country where the royal power was defined as 'A beneficent office' and was based on a revelation of the Gods, accepted by men! So Alexander the Great crossed the sands of Libya to ask Amon of the Oasis for his paternal investiture. The Macedonian caused himself to be worshipped as the image and the son of Amon; the Ptolemies followed his example; the Caesars profited by the lesson and became gods of the Empire.

"As for the Egyptian administration, that highly perfected instrument, the fabric in which the whope people worked for the state, its practical usefulness was immediately appreciated by the Ptolemies. Egypt, by the intensive exploitation of its agricultural wealth and industries, became a factory with an enormous output whose market was the Mediterranean world. When, later, the Caesars transformed the Roman Republic into an Empire, Egypt was not only the corn-granary of the Roman world, but the model province for its imperial institutions and the personal property of the Emperor.

"But material prosperity, disciplined work and excellent administration are not enough to make a nation endure. A people needs a doctrine, a faith. For thousands of years the Pharaohs had made and the priests had fed the divine theory of royal authority and social cooperation which had sustained the strength and morale of the people. Bit by bit, mercenaries and Foreigners robbed Egypt of her social ideal, her faith in authority, her customs, her writing, and her religion. Moreover, the Pharaonic conception of society was now worn out and condemned to extinction. Egypt became, to use the words taken from her own language, 'a body without a soul, a chapel without a God.' With her last priests, driven out by the Christians, the secret of the hieroglyphics was lost. The very name of Egypt and her sacred word sank into oblivion. Let us listen to the poignant lament of the one of the last sages educated in the school of Alexandria. For him to see the dissolution of the last society in which men still believed that they lived in close communion with the gods, was to witness, not only the end of Egypt, but the end of the world. We still feel the melancholy which lies in the farewell which Hermes addresses to what was, in its day, a glorious and beneficent civiliza-

tion, to all that must vanish and can never be again."[1]

A time will come when it will seem in vain that the Egyptians preserved the worship of the gods, with pious minds and scrupulous religion, and all their holy veneration, having availed nothing, will be unrewarded. Godhead will go from the earth to heaven; Egypt will be abandoned by it, and the land which was the seat of the ancient doctrines, will be empty and deprived of the presence of the gods. For Foreigners fill this region and the land. Not only will the doctrines be neglected, but, still harder fate, it is in the name of the laws, as it were, that religion, piety and divine worship will be forbidden and punished. Then this very holy land, the seat of sanctuaries and temples, will be filled with dead and tombs. O Egypt, Egypt! Of thy doctrines only fables will be left in which thy posterity will no longer believe, and there will survive only words, engraved on stones, to tell of thy piety.[2]

We have seen how the Persians, the Greeks, the Romans and the Arabs overran Egypt. Each of the invading peoples oppressed and exploited the natives. The original Egyptian population was forced to seek refuge in the south, that is, in the Sudan of Central Africa. By the time of the Arabic invasion, the original Egyptian population had been forced by civil discord and economic oppression to flee from the land of their nativity. For one thousand years the tropical heat and the Sahara Desert offered the Egyptians a measure of protection from alien invaders, but about the time that Columbus discovered America (1492), the Egyptian settlements of the Sudan were uprooted by native African people,

[1]A. Moret, *The Nile and Egyptian Civilization*, pp. 470-471.

[2]Pseudo Apuleius, *Asclepius* 24. Written by an Egyptian during the oppression and persecution of the native Egyptian population by Roman Christians about 350 A. D. At the time of the invasion of Egypt and Africa by the Mohammedans all of the original Egyptians, except the Christian Copts, had been driven from the Nile Valley. There were no original Egyptians there in 1500. See account of Leo Africanus, *History of Africa* (Pory).

who, like the Egyptians themselves, were innured to the conditions which the tropics imposed.

The Egyptians were conquered by these war-like black people and sold into American slavery. From the time of their captivity, the Egyptians of the Sudan have been confused with their captors, the less civilized blacks, who held the kingdoms to the west and to the south of the Egyptian-Sudan states. To both people, the descendants of the Egyptians and their captors, the erroneous nickname *Negro* has been applied.

The American blacks are not historically of the same people as those Africans, to whom the modern world has in the last 400 years given the name *Negro;* but the American blacks were conquered and enslaved by these so-called Negro people (Bantu and West African blacks).[1]

The term Negro has been applied more or less arbitrarily to the great mass of nations and races inhabiting Africa, and little or no regard has been paid to the racial or national affinities of the people concerned. The scholars of antiquity (they knew far more than we do about the ancient nations dwelling in Africa), had no equivalent for the word *Negro.* The word today carries a slave-caste connotation, which never existed in the ancient world. In olden times the ancestors of the American blacks were a free and noble people. American Negroes, in the sense of race, exist only in the imagination of the Western World. There are no historical grounds, nor is there a sound anthropological basis, for the establishment of a *Negro* people among the American blacks.

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[1]I take the so-called Negro people to be those Africans whom Leo Africanus called *Cafries,* or Savages, as present-day Americans would call them. It was these same Cafries or savage Negroes who actually conquered and enslaved the dusky descendants of the Egyptians and sold them into bondage.

There is among the American blacks the traditional feeling that a certain stigma is associated with the use of the terms *Negro* and *Negress,* and some conscious or unconscious resentment is felt. On the other hand, the application of such terms as *Afro-American,* the *Black People* or the *Ethiopians of America,* is received with pride and pleasure. The term *Negro,* which is (to most white minds) innocent of derision, carries in the black mind a vicious connotation. These implied differences are largely differences due to historical backgrounds, heretofore unknown to the white man. Ancient Ethiopia and her people are still, to the modern world, "The Dark Continent," a land and a people little known. The terms *Negro* and *Negress* were born out of the vicissitudes of the slave trade some four hundred years ago, but the nation which gave birth to the American blacks rose to the status of a mighty people centuries before. In legends almost forgotten, and in native folklore, is buried the rich and colorful history of the American black people.

Since the day of their nominal conversion to Christianity, the American blacks have called themselves "Aint Haggy's people." This "Aint Haggy" is the Hagar of Hebrew Biblical traditions, the Egyptian handmaid of Sarah and the concubine of Abraham.[1] The American black folk have not consciously drawn up this relationship pattern between themselves and the Egyptians. Few of the illiterate elders, if any, ever studied Egyptology; yet that the Egyptian people, the nation of Hagar, are to be identified with themselves, is attested by the oldest legends and traditions of the race. The word Egyptian does not enter into the genealogical vocabulary of the American blacks, because it is an alien word coming into their usage from the English, and into English usage from the Latin and Greek. The ancient Egyptians never knew the term; their word for the nation

[1]Genesis Ch. 16:1.

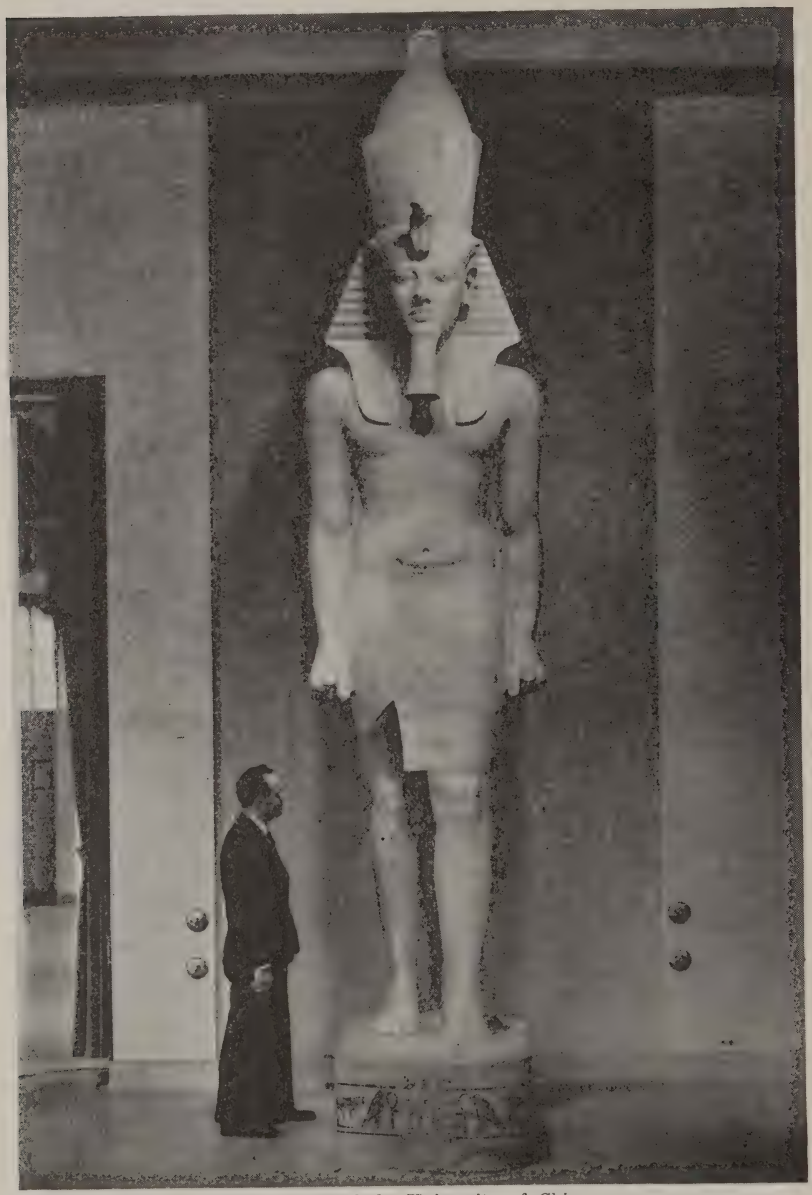
was simply *Kem* or *Kam,* meaning "The land of the Blacks," "The Nation of the Blacks," or "The Black Land." The American Negroes, regardless of individual skin color, retain the idea in their English speech. It is simply, "We Black People," or "We, the Black People."

In Egyptian religion the emblem of God was Amen-Ra, the Sun, and the Egyptians were the *Children of the Sun* or the *Children of God.* The American blacks have retained this idea or belief under a Christian guise; they are in their own parlance, "The Children of God," put in dialect, "God's Chillun." To no other people, save themselves, did the black slaves apply this term. Others might have been "God's People or Chosen People," but the blacks alone were "God's Children." The phrase carries the same meaning as the early Egyptian phrase, "The Children of the Sun (God)."

In Ancient Egypt this appelation, "The Children of God," bore the idea of privilege and caste, but among the modern American blacks, the term now carries the idea of religious humility and servitude.

This evolution of the relationship of God and Man has come about through four hundred years of bondage. The belief held in general by all American blacks is that God decreed that the Negro be enslaved because of the false pride and the sinful vanity of the forefathers. In their series of misfortunes some see the "sins of Ham" being visited upon his progeny, but all *are* convinced, that the black people were struck down in the midst of their false pride and vainglory because God Willed it so.

Centuries of hardships and adversity have brought about significant changes in the outlook, the attitude and the philosophy of the Black People. Gone is the false pride, the haughtiness and the intolerance of antiquity. Ancient Egypt, of privilege and of caste, was indifferent to the



Courtesy of the Oriental Institute of the University of Chicago.

PHARAOH TUTANKHAMON

AMERICAN NEGRO

An American Negro girl showing resemblances to Pharaoh Tutankhamon.

rights and to the will of all save herself; modern Egypt, in the guise of the *Negro,* is humble, patient, tolerant, and indifference to all save the *Will of the Almighty God.*

There are those among scholars who give thanks to the ancient Egyptians for the basic patterns of our civilization. From Egypt came the art of writing, metal working, glass, pottery, weaving, papyrus, basketry, the saw, the adz, the domestication of animals, medicines, embalming, and many of the fundamentals of our religious system; but overshadowing the material contributions of the ancient Egyptians are the spiritual contributions of her American descendants.

The Dark American with his musical melodies, with his contagious smile, with his indifference to hardships and with his absolute lack of greed for wealth and power, has found in this life a higher objective. His rejection of wordly ideals fits him admirably for the glorification of God, which task God has assigned unto the nation that was cast out of the land of Egypt and Ethiopia.

The black people have been quick to accept Mohammedanism, Christianity and other faiths, because to them God the Creator is so vast and great that the Prophets and Priests of every people and of every age, all combined, can but in a small way give expression to the infinite and eternal power and purpose of God.

As the Osiris of old, and as the Zarathrustra, and as the Buddha, and as the Mohammed, and as Jesus Christ, all came to exemplify Justice and Rigteousness on earth, so shall the American blacks come to exemplify Patience, Tolerance, Faith and Love in the midst of the earth.

That the world may know and receive these most worthy emissaries, we herewith present these sacred pages as the credentials of a people whom God has ordained by the baptismal fires of adversity to be his holy ambassadors of Love and Peace.

PART II

GOD WILLS THE NEGRO

(Revelations of the Negro Elders According to John the Divine)

And as they led him away, they laid hold upon one Simon, an African (a Cyrenian), coming out of the country, and on him they laid the cross, that he might bear it after Jesus. (St. Luke 23:26.)

CHAPTER VI

THE REVELATIONS OF JOHN THE DIVINE

Now a priestly physician, called John the Divine by the people of the River Country, came to preach after the manner of the Do-Rights.[1] And he spoke of a revelation which had been made unto him; in which revelation appeared Zipporah, the maid of Midia. Now this was the revelation of Zipporah, according to John:

In the days of her beginning Egypt was the most righteous and godly of nations; so God raised her to a position of power and trust. But a time came when a foolish Pharaoh sat upon the throne of Egypt. And this king grew drunk with the power and the glory that was in Egypt and declared for himself the glory that was rightfully God's. The many people which God had given over to the care of the Egyptians this cruel Pharaoh enslaved them. And the Egyptians made these lesser people to serve with rigor in the House of Pharaoh. Because of the iniquity which had come over the hearts of Pharaoh and his people, the hand of the Lord was raised against them. Thus it is recorded in the sacred books of the Hebrews, said John the Divine.

I

THE INIQUITY OF EGYPT

(From the Hebrew)

And the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceedingly mighty;

[1] A class of itinerant, and often illiterate, preachers which sprang up among the Negro people. They were the Do-Rights, a sect whose chief doctrine was "doing right" or "right living." Their authority to preach came through divine calls or revelations.

and the land was filled with them. Now there arose up a new king over Egypt which knew not Joseph. And he said unto his people, "Behold, the people of the children of Israel are more and mightier than we. Let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war, they join also unto the enemies and fight against us, and so get them up out of the land." Therefore, they did set over them taskmasters to afflict them with their burdens, and they built for Pharaoh treasure cities Pithom and Raamses; but the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve, was with rigor. [Ex. 1:1-14]

And the king of Egypt spake to the Hebrew midwives, of which the name of one was Shiprah and the name of the other Puah: and he said when ye do the office of a midwife to the Hebrew women and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

And the midwives said to Pharaoh, because the Hebrew women are not as the Egyptian women, for they are lively and are delivered ere the midwives come unto them. Therefore God dealt well with the midwives; and the people multiplied and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people saying, every son that is born, ye shall cast into the river and every daughter ye shall save alive. [Ex. 1:15-22]

And Pharaoh said: Behold, the people of the land now are many and ye make them rest from their burdens. And Pharaoh commanded the same day the taskmasters and the officers of the people saying, ye shall no more give to the people straw to make brick as heretofore; let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall not diminish aught thereof, for they be idle: therefore they cry, saying: "Let us go and sacrifice to our God." Let there more work be laid upon the men, that they may labor therein: and let them not regard vain words. [Ex. 5:5-9]

And afterwards Moses and Aaron went in, and told Pharaoh thus saith the Lord God of Israel, let my people go that they may hold a feast unto me in the wilderness. And Pharaoh said, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." And they said, the God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert and sacrifice unto the Lord our God lest he fall upon us with pestilence or with the sword. And the king of Egypt said unto them, wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens. [Ex. 5:1-4]

And the taskmasters of the people went out and their officers, and they spake to the people saying, thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it; yet not aught of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them saying, fulfill your works, your daily tasks as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten and demanded, wherefore have

ye not fulfilled your task in making brick both yesterday and today as heretofore? [Ex. 5:10-14]

Then the officers of the children of Israel came and cried unto Pharaoh saying, wherefore dealest thou thus with thy servants? There is no straw given unto the servants and they say to us, make brick, and behold, thy servants are beaten; but the fault is in thine own people.

But he said, ye are idle, ye are idle; therefore ye say, let us go and sacrifice to the Lord. Go therefore now and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

And the officers of the children of Israel did see that they were in evil case, after it was said, ye shall not diminish aught from your bricks of your daily task. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.

And they said unto them, the Lord look upon you and judge; because ye have made our Saviour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

And Moses returned unto the Lord and said: Lord, wherefore hast so evil entreated this pepole? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all. [Ex. 5:15-23]

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. [Ex. 12:40-41]

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II

THE TEACHINGS OF THE DO-RIGHT PREACHER

Now John the Divine taught of a second revelation, which Zipporah had made unto him, wherein the vision occurred in this fashion:

Fleeting shadows played across the face of the African desert; evening settled upon the Nile River; night came with its myriad of insects and sounds. The murmuring of the river lost itself in the black stillness of the surrounding night. John the Divine stood on the bank of the river holding the hand of the dark and mysterious Zipporah. The night was dark, but darker still, was the face of the girl beside him. Three times the lips of the girl moved in mystic silence as though uttering some long forgotten prayer. Then like a blanket of cool air, the dampness of the night lifted itself from the river. John the Divine shivered as he stood in the midst of the darkness. To reassure himself he touched the soft folds of the girl's garment. The aroma of frankincense and myrr assailed his nostrils. The heavy perfumes instilled in him a feeling of warmth and well-being. Silently the preacher awaited the revelation; then, in a voice laden with tragedy and sorrow, the vision of Zipporah spoke, saying:

I am Zipporah, the Ethiopian wife of the man Moses.[1] My father was the High Priest of all Midia. In that day the nations which dwelled about the borders of Egypt were ravaged by King Pharaoh. The soldiers of Egypt were sent against the lesser people. By day and by night the warriors of Egypt fell upon the weaker peoples. Egypt laid waste

[1]Num. 12:1.

the fields and the vineyards of her neighbors, and the people she murdered or enslaved them. The conquered men Pharaoh placed in chains and made them to work at digging in quarries of stone, while the women were put to work in the fields and gardens of Egypt. Such was the hardness of Pharaoh's heart, that he would not permit the enslaved people to rest from their burdens. Now all the people who lived within marching distance of Egypt's borders were sorely afraid, for they knew not when King Pharaoh would send his forces to lay waste their kingdoms also. Many were the people who cried, "Who will rid us of this monster, which dwelleth in the Land of Egypt and calls himself 'Pharaoh, the Son of the Gods?' "

And men were sorely afraid because of the monster which ruled over Egypt. Pharaoh dwelled in the midst of the distant river; like a beast he stirred up its waters and he called the Nile, "My own river."

Now it was recorded by the ancient scribes that power and glory came unto the kingdom of Egypt long before the time of this Pharaoh, yet the laws of inheritance gave unto this evil prince the wealth and the power which God had given unto the wise and the good kings of ancient Egypt. But of wisdom and light this Pharaoh had received naught, for when he gazed about him at the wealth and the strength of his people, he grew drunk with the power and the glory that was in them. Then did he boast and shout:

"This is my nation, the land and the people are my own. Yea, the river, too, is my river, and the fish that are in it, are my fish."

In this wise did Pharaoh declare for himself the power and the glory that was of God. A mean and a perverse spirit settled over the land; and by reason of the evil, which

had been established in the hearts of the people, the Spirit of God went out from the multitude of Egypt.

The foolish Pharaoh, who had established the spirit of greed and selfishness over Egypt, took to feasting in flesh pots and in cups of wild honey and beer. He called from the temples the chief musicians, and he ordered them to make music while he engaged in wild and unrestrained festivities. The most beautiful maidens he commanded to take part in the wanton orgies of his court. The holy temples and the sacred precincts were the scene of his wild revelry. At the royal court the most fascinating women of the kingdom revealed their charms in the midst of the drunken nobles and a thousand dancing girls profaned the sacred dances of Egypt. With vile and sensuous motions, these girls bewitched the heart of the monarch. Ornaments of gold and silver Pharaoh showered upon these unchaste women, and the properties of the sacred temples, he dedicated to their evil diversions. When the Pharaoh had grown tired of the maidens, he ordered them to be put from him, and he commanded his soldiers to fetch him more maidens and more riches from other lands that he might vary in his way of evil.

Then the soldiers of King Pharaoh marched from the borders of Egypt and entered the lands of the people who were not of the kingdom of Egypt. They made war against all who were encountered in the line of their march; they seized from among these people the most beautiful virgins and the sightly women they carried away also. Into the courts of Egypt were brought the fairest damsels of many lands, and these were laid with the spoils of the campaign before Pharaoh the king. Now the captive men and the unsightly women, Pharaoh ordered that they be placed in slavery, and he made them to work at all manner of hard labor. Some were made to toil by the levees and the canals

that were in the land of Egypt, while others were taught skilled trades and made to labor at the tombs and the temples.

But the maidens of rare beauty, Pharaoh would have do no work of any sort. These were given fine robes and ornaments from the king's treasure that they might add to the charms which they already held in the eyes of Pharaoh. And they became the concubines of the king and of the favored princes. Thus, by conquest and additions, Pharaoh came to possess a harem of a thousand and one beautiful maidens.

* * * * *

When the western sun fell low upon the face of the desert, and the cool of the evening played upon the two banks of the river, Pharaoh would call to his favorite maids to go sailing with him upon the Nile waters. Now the barge of the Pharaoh was constructed of the finest cedars of Lebannon and of the ebony and the mahogany which Ethiopia had rendered as tribute unto him. Ivory of the purest sheen crowned the prow of the vessel. And the rare beauty of the barge was like unto the radiant beauty of the maidens. With youthful fire and radiance, this goodly company of maidens were made to entertain aboard the barge of the Pharaoh with naught to clothe them but the evening air; then would the king pretend to conceal from his view their nudeness by a fisherman's net of the softest and sheerest threads. That they might charm him the more, he made them to come and to kiss him. And his heart was filled with desire and lust. But a day came, when the strength and manhood of Pharaoh went from him, by reason of the limitations with which God endowed the bodies of his creatures; so Pharaoh was filled with wrath, and he cursed himself and the powers which had brought him into being.

In a rage he commanded the maidens to row his barge. And they rowed him about with naught about them, but the flimsy raiments of the fisherman's net. But the greed and the lust of Pharaoh's heart was not abated, because of the limitation of strength and the age within his body, for each day unto the house of Pharaoh were brought new maidens. And the king ordered that these should be locked in a gilded prison; then he made eunuchs of the men, who were to stand watch over them, and he ordered that these unmanly men be set to guard his harem. Such was the example of evil which Pharaoh set before his nation.

A mean and perverse spirit had come to rule over the kingdom of the Egyptians. Like the dog, which guards the manger and denieth hay to the ox, its rightful possessor, Pharaoh himself stood guard over the wealth and the goodness of his nation. And though his possessions were a million times in excess of his needs, this king shared not with the needy. Now this cruel Pharaoh owned robes of many colors and patterns. These he possessed to the number of a hundred thousand. And though he could not wear so great a number, yet he would not give of his raiments to those who were in rags and tatters. Day after day Pharaoh tired himself by his constant change of raiments. The greed and vanity of Pharaoh was without an end because of the evil which abided in the heart of this king. The granaries and the storehouses of the Pharaoh were filled to overflowing with the abundance which God had given unto the nation of Egypt, yet Pharaoh gave not of this abundance to the starving people.

"This food," said Pharaoh, "is my food. The Gods have given it to me, and I shall do with it as I will."

But the will of Pharaoh was not the Will of God; for the spirit of evil was in the heart of Pharaoh. And because

Pharaoh gave not of the abundance, which God had given unto Egypt, the wrath of God was turned against him and all his nation. In that day the spirit of greed possessed Pharaoh, and evil came into the hearts of his people. And the Spirit of the Lord went out from Egypt, because of the evil which lay over her. Then God made the rivers of Egypt to run red like blood; but the Egyptians heeded not the signs which the Lord showed unto them. Insects and worms ate the grain and despoiled the fields of Egypt, so that there was a famine over all the land; even the robes of the Pharaoh the insects gnawed away, yet the heart of the king was hardened and he did not heed the warning signs of the Lord. The hardness of Pharaoh's heart was such that the wisdom of God revealed itself not unto him.

"This is my river and this is my land, and with them I shall do as I will," Pharaoh muttered.

Because the will of Pharaoh was not in accordance with the Will of God, misery was the lot of the Egyptian nation. And the good people of Egypt turned from Pharaoh, but they dared not turn their hands against him, because in the beginning God raised up the Pharaoh and none dared strike down God's annointed Prince. So the people were heard to moan and to groan under the burden of the king's oppression. The fruits of the field and the produce of their labor he seized and placed in the depths of his storehouse; then, when the people came to him and begged for bread, he bade them to be gone and to resume their labors by the monuments and the temples. No food or rest would he give the people. So the people cried out and begged that they be freed from the monster which abided by the banks of the river.

The way of the sojourner was filled with misery and pain. Because of the iniquity, which had come over Egypt, the

people suffered many trials and tribulations. But the Lord heard the cry of the oppressed people and he had compassion upon them. Against the Sons and Daughters of Egypt was raised the wrath of the Lord; and the Egyptians lost favor in the sight of the Lord. Wherefore, the kings and the nations of many lands rose against the Egyptian nation that retribution might be rendered against her.

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Thus spoke the venerable Zipporah, according to John the Divine.

DARK WATERS

CHAPTER VII

THE DISPERSION

John the Divine pondered over the the course of events as they had occurred in the history of the Egyptian people; then a third time there appeared before him the vision of Zipporah. And the apparition sought to comfort his troubled spirit and to clear all confusion from his mind by recounting to him the fate of Egypt as it is recorded in the history and the tradition of the several nations of antiquity. Now, according to John, Zipporah spoke as follows:

There were three kings dwelling in kingdoms that were far from Egypt. One was the King of the East, one was the King of the North and one reigned over the lands that were to the west. Each of these rulers came to be sorely grieved because of the evil which Pharaoh had rendered against the lesser nations. The King of the East was called Cambyses; he ruled over the people of Persia. The King of the North was a young and a fair prince, named Alexander. His kingdom extended among the Greeks and the Macedonians. The third king dwelled across the sea toward the west in the city of Rome. Him, men called The Caesar, for he was a mighty ruler in his land and among his people. Now there were other rulers dwelling in the South, toward Ethiopia, who had cause to hate the Egyptians; but these did not enter into the council of the three kings who were to conquer and to destroy the ancient kingdom of the Pharaohs.

The evil works of Pharaoh had become known in every land, and the people were sorely afraid because of the cruelty and the savage destruction which Egypt had rendered against the lesser people. So the kings of the three

countries, the one to the east, the one to the north and the one to the west, took counsel and they said:

"Let us move our armies against Pharaoh, the beast that dwells in the midst of the river that is in the land of Egypt. He calleth the rivers his own and he declareth for himself the glory which is of God. Surely, there is none on the face of the earth, who is so evil and so filled with the spirit of greed and vanity as is this monster of the river. Then all three, each in his time, said, 'Yes, let us march against the monster.'"

When Pharaoh heard that the Kings of the Earth were preparing to march against him, he began to boast in drinking beer and in loud talking:

"Who are these pretentious princes that they dare make war on me? My warriors shall destroy them; my armies shall render their lands waste with fire and destruction." Thus spoke the king of Egypt.

When the Kings of the Earth had gathered on the borders of Egypt, so great were their armies that the eye could not follow them. And the people who dwelled in the land of Egypt were afraid, for they knew that the host of the Lord was about to visit destruction upon their land. But Pharaoh was a foolish king and he would not have it so. From every court and in every temple he proclaimed that the Nation of Egypt was the establishment of the Gods, and the people were the children of the Gods.

"This land," he said, "is God's country and the people are God's children; surely no harm can befall them." But the wise men, the priests and the prophets, knew in their hearts that the Land of Egypt was no longer the country of God, nor were the people any longer "God's Children." By reason of Egypt's perverseness, the spirit of God had

gone from out the land and goodness had fled from the hearts of the people.

But Pharaoh ordered the captains to call his armies together and to prepare them for battle. Now there were many mercenary soldiers in Egypt because Pharaoh had drawn his army from among the evil men of many nations, and they were bound to him by reason of the evil that lay between them. The officers of Pharaoh had grown fat and lazy, because of the great spoils that had come to them in their many campaigns against the lesser people; so they hired men to do their fighting for them. Now the hired soldiers were lean and gaunt and their paunches were empty, for in their native land, there was no abundance. Wherefore, their eyes glistened as they gazed upon the riches that were housed in the Land of Egypt. Then, did these warriors from the outside nations, hold a council among themselves and they pondered how they might gain for themselves the spoils that was in the Land of Egypt. So when discord and dissension arose among the Egyptians, the hired men turned against the Egyptians and set themselves up as rulers of the land. They seized the lands of the Delta and made the Egyptian king retire to that upper section of Egypt which lies nearest to Ethiopia. Then Pharaoh tore at his robes and gnashed his teeth because of the fury that was in him; yet he was helpless before these enemies.

I

THE PERSIANS

Now when the armies of the Persians approached the borders of Egypt, they forced the soldiers of Egypt to flee before them, and the heart of Pharaoh was filled with misgivings. He called upon the priests and the priestesses and he asked that a sign be given him concerning the

fate of his nation. The priests replied that the Gods had not given a sign unto them concerning the nation. Next Pharaoh approached the temple priestess Uh-Sis and he begged of her a sign concerning the fate of Egypt. Whereupon she lay before the king an outstretched scroll upon which was recorded the course of the stars and the planets in their wanderings. And there was one star, which paled all the others, by reason of its greater brilliance; then the priestess ordered that he watch this star. And Pharaoh knew this star to be his star, for the fate of Egypt was to be revealed by the course of its wanderings across the heavens.

At midnight the armies of Egypt lay encamped by the river; then Pharaoh stood outside his palace and he gazed toward the heavens, and there, before his eyes, were the stars and the planets just as the high priestess had depicted them. And the one star, which did shine above the rest, the king knew to be his own star. But lo, and behold, this star appeared to be rapidly descending to the earth; it appeared as a blaze of streaming light, then it vanished. And Pharaoh was shaken with fear, for he knew that the days of his sovereignty were ending by reason of the star which had fallen from the heavens. Egypt's ancient kingdom was about to perish; the hand of God would not stay the destruction of Egypt because of the iniquity which was in the heart of that nation.

So on the morrow, when the armies of the East had assembled for battle, Cambyses, who was the son of King Cyrus, attacked the armies of the Egyptians. And this prince marched against Pharaoh and he slew a hundred thousand of the Egyptians; then, in the temples and by the holy monuments, he quartered his soldiers. The palaces of Pharaoh he rendered low with fire and sword; wherefore, in Egypt there was moaning and loud lamentation.

The Children of Egypt moaned for their lost nation; but there was no succor given them; and save for those who fled, misery was the lot of all the people. South of the borders of Egypt was Ethiopia; so a multitude of the Egyptians found shelter there, because the Persians dared not follow them through the burning sand and the deadly heat of the tropics. The Children of Egypt found a haven in Ethiopia by reason of the dangers which the desert and the wilderness held out to the Persians.

Destruction had come upon Egypt; her daughters moaned because of the great hurt that had befallen the nation. Yet God held in store further punishment for the Egyptians and he made Egypt's people to cry aloud by the banks of the river. They mourned for the loss of the mighty Pharaoh, who had once ruled over them. Yea, the voice of the monster, who had ruled by the river, was heard no more saying, "This is my nation and my land; and the rivers, too, are my rivers."

Now it so happened that the soldiers of the north were also lean and gaunt, and they, too, hungered for the flesh pots of Egypt. Impatiently they waited to gather a part of the spoils of Pharaoh's nation. These men were from Greece and Macedonia and their king, Alexander the Great, clamored for a share of the abundance and the riches that were in Egypt.

This mighty man of war God raised to inflict further vengeance upon Egypt. Alexander the Great fell upon the eastern flanks of Egypt. He lay low the armies of the Egyptians and the Persians. The multitude of Egypt he made to bow in submission. Then, the priests and the prophets of Egypt, gathered before the Macedonians and they made Alexander Pharaoh over their land. His statues were set in the courts and the high places and his images were placed

in the temples that the people of Egypt might worship before them.

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Thus spoke the dark and mysterious Zipporah. Then she took from the folds of her garment an ancient parchment upon which was recorded the venerable *Book of Alexander.* And she read from the pages thereof:

II

THE GREEKS

(Translated from the Ethiopian)*

Now when Alexander, the son of Philip the Macedonian, became king he founded the city of Alexandria in the country of Egypt and he called it Alexandria after his own name; now the old name of the place was in the language of the Egyptians, "Rakoti." And after this he made war against the country of Persia. And he came to the border of Europe and he founded there a place wherein to gather together his soldiers and all his armies; here he gave much money to the generals of his army, and to all his governors and to the multitudes of his soldiers, and he called that place Chrysopolis, and thus it is called by all the Byzantines. And when Alexander made war against Persia, he slew multitudes of Darius' army and exterminated them. Then he took all Darius' Persian kingdom and ruled over it; he also captured Darius' daughter, who was called Roxana, and she was a virgin and he married her and did no evil unto her. And he treated graciously the Abyssinian queen, whose name was

*From an Ethiopian manuscript in the British Museum, translated by A. E. Wallis Budge, published by C. J. Clay and Sons, 1896, Cambridge University Press Warehouse, London, England. Used by permission of the publishers.

Candace, because of her wisdom and understanding. When Alexander drew nigh unto her country, which was the land of the Ethiopians, he wrote to her a letter saying:

In the name of God, the merciful and gracious. From the servant of God, the two-horned king, to Candace the queen of Shamer (Greeting): In former times, when I was in the land of Egypt, I saw there (your) lofty buildings and many graves of (your) mighty men, and bones which had grown old and become as dust. Then I inquired concerning these things, and they told me that thou hadst invaded Egypt and that thou hadst dwelt there many days, and that thou hadst slain the host that were therein and hadst carried into captivity their women and young men.[1] (And they told me) that when thou returnest (to thy country) thou didst carry away with thee Gods, which the people used to worship in Egypt, of gold, and of silver and of precious stones, together with quantities of rich spoil besides. And behold, I desire to carry back from thee all these things, therefore bring out to me whatsoever thou canst find, in order that thou mayest save thyself from my vengeance and that thou mayest obtain my favour. If thou does not this speedily, I will come against thee forthwith.

Now when the message of Alexander, the two-horned king, had reached Candace she made answer to this letter in these words:

From Candace, the queen of Shamer, and from her generals to him of the two horns, the king of the Greeks. In former times, when we were in the Land of Egypt, our god Amen was with us and he helped us against our enemies, and we never at any time suffered defeat. Now do not imagine that the army which thou hast gathered together

[1]Leo Africanus, who lived 1800 years after Alexander, claims that in his day there was none of the original population in Egypt, except a few Copts (Christian Egyptians).

will terrify us, for the valiant fighting men in (my) army are (in number) eight hundred thousand horsemen, and if thou desirest to see us in the day of battle (well and good). I have sent thee a gift, prithee, receive it from me.

Now Candace had heard of the mighty deeds of Alexander and of his habit of mingling with the spies when he wished to make war upon the kings of the earth. And Queen Candace recognized him when he came to her with the spies and she laid hold of him and said unto him, thou thyself art Alexander the king, who has captured the whole world, but thou art thyself this day captured by a woman. And Alexander said unto her, thou has captured me by thy knowledge and clever understanding and wisdom; from this day forward I will protect thee and thy children from all harm, and I will make thee my wife. And it came to pass, after, the Abyssinians submitted to him.

And it came to pass that after Alexander, the son of Philip the Macedonian, who was the first to reign in Greece, having come forth from Keten had slain Darius, the king of the Medes and the Persians, he made many wars and captured strongholds, and slew the kings of the earth. And he went through to the ends of the earth and took spoils of many nations, and the earth was quiet before him. And he gathered together hosts and mighty armies, and his heart was exalted and he captured the countries of the Syrian nations and kingdoms of the Gelaweyan, and they became tributary unto him. And after these things he lay sick upon his couch, and knowing that he should die, he called unto him his officers, who were of noble birth and who had been brought up with him from childhood, and divided his kingdom among them while he was yet alive. So Alexander reigned twleve years and died.

And when Alexander was dying he divided his kingdom among his four friends, who had been his allies in the war;

Philip, his elder brother, took the country of Macedonia and became king therein, and over all Europe also; and Alexander made Ptolemy, who was surnamed Lagus, king over the country of Egypt.

* * * * *

Here Zipporah halted her reading to explain the Ethiopian passages to John the Divine in this wise:

In the midst of Egypt a new people set themselves to rule over the land, for the mighty captains of war and the chief men of Ancient Egypt had fled to the protected regions of Ethiopia, which are south of the Nubian Desert and beyond the Cataracts of the Nile. Egypt's people retreated southward that the invaders might not bring death upon them. And there were none who dared follow the Egyptians across the burning deserts of the South.

Now these were the words of Zipporah, according to the testimony of John the Divine.

III

THE ROMANS

John the Divine preached before the multitude, teaching the people of eternal salvation through right-doing (right living), which is the doctrine of the Do-Rights. And he spoke again of the Egyptians; saying: Alexander the Great set the Ptolemies to rule over the Kingdom of Egypt; and Egypt labored and served well her foreign masters; but there were some among the Egyptians who resented the yoke which the Macedonians had placed upon them; so they rebelled and sought to drive the Greeks from the land of Egypt. Against these rebellious Egyptians the Ptolemies

sent their armies and defeated them. The Egyptians who had been of a mind to rebel were driven from Egypt southward into the country of the Ethiopians. Thus the young and more warlike Egyptians came to dwell in the midst of the nations of Ethiopia. For three hundred years the Ptolemies held sway over the land of Egypt, which time is from the death of Alexander the Great until the death of Cleopatra and the coming of the Caesars of Rome. Concerning the Romans and Egypt, John declared that once in a vision Zipporah appeared unto him and spoke thus:

When Caesar, the Roman King, came from the west he noted the great abundance which had fallen to the Persian and to the Greek invaders of Egypt, and the spirit of possession grew great in him also. He ordered his legions to march into the land of Egypt. Now it so happened that the Macedonian Greeks had set a queen to rule over the land of Egypt. She ruled by the right of inheritance from the sovereign Ptolemies of Greece. And the name of this queen was Cleopatra. The whole of the multitude of Egypt did obeisance unto her, and they made common cause with her against the usurpation of the Romans. Now the Egyptians fell to fighting with the legions of Caesar but they could not vanquish them. Caesar overcame the forces of Cleopatra and laid heavy tribute against them, and the people of Egypt were forced to accede to the overlordship of the Romans.

When word first came to Cleopatra, informing her that the Romans were about to assume rule over her beloved Egypt, the good queen brooded. Her maids and her ladies-in-waiting moaned; they wept as had wept the daughters of the Pharaohs before them at the destruction of their ancient kingdom. Throughout the land of Egypt a pall of sorrow lay over the hearts of the people; for it was not without sorrow that they saw their beloved Egypt fall into the hands

of the Roman legions. Good Queen Cleopatra called unto her maids and ladies-in-waiting. Now there was one among the queen's ladies who was an Egyptian of ancient lineage, named Hagar. She was the queen's favorite maid; and it was she, to whom the queen beckoned to come and sit upon the throne beside her. And these two wept, for great was the anguish which was in the bosom of all the Egyptians.

Now the queen whispered to Hagar, "Go, command the royal barges to prepare secretly for my departure." But when the captains and the men of the barges had made ready the vessels for sailing, the Romans discovered the plan; so they set a guard about the palace to forestall the queen's departure. Caesar, the chief over the Romans, commanded that the queen remain in the land of Egypt and become his bride; but Cleopatra was secretly resolved to leave the kingdom of the "accursed Egyptians." The queen desired peace and rest.

"But peace," Hagar, the servant, assured her "is not forthcoming;" then Hagar went into a secret place to pray to the Gods of the Ancient Egyptians. When she returned, she consoled the queen by telling her that the bosom of the Gods was to be her pillow; then was Cleopatra resolved to escape her palace prison. And this was the way of her escape:

In the evening when the moon was high above the land and the restless spirit of Set, the Storm-God, played upon the waters of the Nile, the barges of Cleopatra moved upon the river; and the Spirit of Death hovered about the vessels. The howling of the dogs resounded from the two banks of the river. Then the elders sitting by the sacred temples knew that Anubis, the God of Death, followed in the wake of the dark waters. Slowly the leading vessel pressed its prow into the left bank of the river; then from its deck

stepped Uh-Sis, the High Priestess. Her face was wrinkled and haggard with the cares of many years; dark and mysterious was her countenance; and darker and more mysterious still was the mission that had brought her from the seclusion of her distant temple. Concealed by the darkness of evening the priestess halted at the royal gate; then from the shadows of the palace came Hagar, the servant of Cleopatra. In her hands she carried an ebony vase, which she held tight against her bosom.

"Is there a message for the Queen?" she asked of the ancient one. The aged priestess gazed into the face of Hagar; her eyes were aflame with a cold and terrible light.

"Hold out the vase," the ancient one commanded; then placing her hands to her left bosom she withdrew a coiled and writhing serpent. Slowly she lowered the reptile into the depth of the black vase and replaced the lid.

Hagar, the servant girl, returned to the royal palace. By a secret entrance she let herself into the presence of the queen, then she approached Cleopatra who lay upon a couch with a score of her ladies about her. Before the queen Hagar halted; her profile was dark and inscrutable, like the profile of one who moves in a troubled sleep; then, like two points of living flame her eyes conveyed to Cleopatra the message of the ancient priestess. Hagar lifted the cover of the vase and inserted the handle of her royal whip; in cold silence she withdrew from the interior of the vessel the coiled body of the hissing cobra. The queen's attendants shuddered and stood helplessly by as the mouth of the tormented serpent ran red with the potent poisons of its own blood. Hagar held out the snake; like one in a trance Cleopatra reached for the reptile and clasped its writhing form to her own breast. The cobra struck once, sinking its deadly fangs into the soft flesh of the queen's bosom. Cleopatra waited; then Hagar spoke to the trembling throng, saying:

"To This Life there is no end. Death is but a curtain which cloaks itself in the incomprehensible. It veils from our sight the ETERNAL REALITY BEYOND. The Life Herein is quick and fleeting. Like as the all surrounding darkness reflects the lightning's flash, so the Eternal Hereafter bears on its bosom the Spark of This Life. Here we should be concerned only with the problems of This Life; for the problems of the Life-To-Come are forever with God. I Trust the Almighty Power which brought me into being in This Life to make all provisions THAT I AM in the Life Hereafter. Death is the goal for which we have lived; Eternal Life is the goal for which we die."

When Hagar had finished speaking, Cleopatra slumped forward and died in the arms of her faithful servant. The asp, the most deadly of all the cobras, had done its work well. The rule of the Ptolemies over the accursed land of the Egyptians was at an end. The legions of the Romans moved over the land; they made the country to run red with the blood of the Egyptians. Upon the cities and upon the peasants, too, the Romans lay a heavy and burdensome tax. Like slaves unto their master were the Egyptians to the Roman overlords. Egypt was the flesh pot of the Caesars, and the Roman people did eat their fill by the sweat of the Egyptian's brow. The chief men and the young people among the Egyptians again fled to the haven which the wilderness of Ethiopia held out to them.

The Roman invaders dared not follow the Egyptians southward because of the deserts and the deadly heat which the Southland held forth. In the Nubian Country, through which the Egyptians were forced to flee, there is neither water nor shelter for the stranger who ventures there. To the fleeing Egyptians the desert was as a shepherd protecting his flock, but to the Romans who knew not of its wilds

and mysteries, the desert was as a hungry beast lying in wait to devour and destroy the intruders.

Western Ethiopia became a haven unto Pharaoh's people; wherefore, the multitudes of Egypt sought refuge there. But the Justice of God was against the Egyptian people because of the iniquity which was theirs in the time of the Pharaohs; so when the Egyptians raised many petty states in Western Ethiopia, after the manner of the ancient kingdom, God in his justice raised the wrath of Ethiopia against the sons and the daughters of Egypt. That he might purge from Egypt's heart the evil which the Pharaohs had planted there, the Lord Willed Retribution and Destruction upon Egypt.

* * * * *

Now these were the words of Zipporah, according to the testimony of John the Divine.

SLAVE SHIP

CHAPTER VIII

RETRIBUTION

John was mystified by the words which the girl, Zipporah, spoke unto him, for he could not understand the strange passages which she had uttered.

"These things you shall comprehend with your own eyes," said the maiden. Then she showed him a desolate stretch of the African Coast, which coast bordered upon the Atlantic Ocean and she spoke after this fashion:

This is the Gold Coast of West Africa. Watch, for you are about to bear witness to a strange and wondrous sight. The once high and mighty Egyptians shall be brought to low estate; princes and princesses of the House of Pharaoh shall come to grovel in the dust; and the nation of Egypt shall come to know the Lord; for this was the word as it was spoken by the Lord, through his Prophets.

And behold, there appeared upon the desolate coast of Africa many ships armed with cannon and muskets, the like of which men had never before known. And three appeared upon the deck of each of these vessels, men whose faces were white of skin. Now these white men put off from their ships in small open boats which were laden with trade goods of divers kinds. There were beads and trinkets of gaudy colors; there were muskets with balls and powder; and there were knives without end, but more in evidence than all else were the great hogsheads of rum which these sea captains had brought from the West Indies for trade with the Africans. Rum was the chief article of exchange; so when the captain of each of the vessels had landed his cargo, the rum was placed for exhibition on the unhealthy shores.

Then, there came from many directions huge black warriors, driving before them men and women whose limbs were fettered in shackles and chains. Now in the vision John recognized these unfortunate prisoners. They were the captive slaves of the Negro warriors. The black men began exchanging these enslaved people for the trinkets, the guns, and the rum which the white men had brought them. When their bargaining was over, the black savages took up their muskets and plunged again into the interior of Africa, in order to capture more people for this nefarious trade with the whites.

When the Negro savages had gone the girl motioned John to look closer. He peered at the faces of the bound captives and discovered that they were not of the same people or nations as the Negro savages who had conquered and enslaved them. The men and women held in bondage were the sons and the daughters of the people who, generations before, had been driven out of the land of Egypt.

"The sins of the fathers were visited upon the sons," said the vision of Zipporah. Then, she related this tale concerning the enslavement and the exile of the Children of Egypt:

Now the Persians, the Greeks, the Romans and the Arabs drove Pharaoh's people from the land of the Nile. The multitude of Egypt fled into West Ethiopia (which land is in the heart of Africa). The evils which had been established in the time of the Pharaoh, the Egyptian princes reaffirmed. The innocent and the godly people, who dwelled in the wilderness of Ethiopia, Egypt's people corrupted. Egypt's sons and daughters made the native people drunk with the intoxicating splendour of their own worldliness. And they sowed in the midst of these lesser people, hatred, rivalry, and distrust; then when good faith was no longer among them, Egypt's princes stretched forth their hands

and enslaved them with their own wickedness. And the people of the wilderness became lewd and currupt like as the Egyptians who had been dispelled into the midst of them.

In that day the wrath of God was still against Egypt; wherefore the Lord decreed that the Egyptian nation should be moved from the face of Ethiopia. Now the wise men of the Ethiopian nations knew the Egyptians to be a corrupt people and a curse upon the land. Greed for wealth and power had possessed the people. Had not God plagued the land since the day of their coming? How red was Ethiopia with the blood of the slain! Disease and famines, which were unknown in the land, plagued the Ethiopian after the coming of Pharaoh's multitude. The medicines of Ethiopia healed not the ills which Egypt brought unto the people; therefore, pain and misery was great throughout the land.

The wise men of Ethiopia held counsel with their chiefs and princes, and they sought ways and means whereby they might rid the land of the accursed Egyptians. They summoned the princes of many Ethiopian nations, and consulted with them concerning the Egyptians. Each told how his people had suffered at the hands of the reestablished Egyptian nations; yet, each had been helpless before the enemy by reason of the strength and the skill of the Egyptian invaders. Then the nations of Ethiopia decided to call to their aid the Prince of the Man-Eaters.[1] Now this prince was more fierce than all the other chiefs and princes. He dwelled with his nation in the regions which were beyond the southern borders of Ethiopia. His were a people, fierce and terrible from their beginning. The name of this prince was Sambo the Man-Eater. His nation was one of the wilderness people and they knew not the meaning of fear,

[1]A nation of people to be feared and hated in American Negro legendary beliefs.

because there was no fear among this savage people; therefore, the chief men and the elders of Ethiopia did say, "Let us call in the Man-Eaters to rid our land of the accursed Children of Egypt." And they charged the Man-Eaters with the destruction of the Egyptians.

Because of the wrongs with which the Egyptians had plagued the land of Ethiopia, the Man-Eaters moved against them; and, because of the multitude of their sins, God willed the destruction of the Egyptian nation.

Now when the Egyptian princes and the multitude which had fled with them from the land of Egypt heard through diverse channels that the nations of Ethiopia were conspiring to rid the country of them, they were filled with fury; so they marched their armies against the native people, and plied destruction among them. Many of the Ethiopians they enslaved; and the Egyptians made them to build military structures of mud and wattle. The princes among the Egyptians dressed themselves in armor of silver and gold and marched into the midst of the Ethiopians and made them pay tribute and burdensome taxes. Then did they declare to the elders of the chief men of Ethiopia:

"Who is this Sambo which we hear you are sending against us?"

Then the elders answered, saying, Sambo is the two-sworded one. His nation is the nation of the Man-Eaters; surely they shall devour the Egyptians for there are none who can stand against them in war. Thy gold and silver shields the Man-Eaters shall crack as though they were parchments, and the bones of thy necks shall but make Sambo's teeth rattle."

And the Egyptians quaked with fear, for the renown of the Man-Eaters was spread throughout all the land. In that

day the elders of Egypt knew that the decree of God had followed them. Because of the iniquity of Pharaoh's people, evil days came upon them.

When rumors had it that the Man-Eaters were near, the princes of the Egyptians ordered the people to make ready their weapons for war. In the beginning the Egyptians lay awake and watched for the coming of the Man-Eaters; but they came not the first night, nor did they come the second night. After many days of waiting the men of Egypt grew lax and careless in their watchfulness; then did the forces of Sambo pour in upon that miserable nation.

In the middle of the night when the storm clouds concealed the moon, yet the winds brought not the rains from the heavens, the Man-Eaters swooped down upon the sleeping towns of the Egyptians. Out of the darkness that surrounded them, the Man-Eaters fell upon the Children of Egypt; and though the sons and daughters of Egypt sought to flee, they were felled by reason of the Man-Eaters' fury. The armed men were helpless before the Man-Eaters. Sambo had no compassion upon them. In full force the wrath of the savage Southland fell upon the Egyptians. The old and decrepit people were put to death; babies in the arms of their mothers were seized, and their brains were bashed out by the clubs of the black warriors. The soil of Ethiopia wept with the blood of the fallen nation. There was no healing the hurt of the children of Egypt. The grace of God they had cast from their hearts, and the strength and the blessings of the Lord were taken from their arms.

Egypt fell by reason of the iniquity which was in the bosom of her people. The sons and the daughters of that venerable nation were taken away. Sambo, the Man-Eater, destroyed every remnant of Egypt's nation. He fell upon

the flanks of the refugee Egyptians as the leopard falls upon the antelope herd before him.

Loud were the lamentations of Egypt's children; in fetters and chains they were taken away; the slave trails were marked with the blood of their passing. And the voice of the ancient Prophets, again, were heard, saying:

"At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt; the pomp of her strength shall cease in her; as for her, a cloud shall cover her, and her daughters shall go into captivity.

(Ezekiel 30:18)

And I will scatter the Egyptians among the nations and disperse them among the countries; and they shall know that I am the Lord." (Ezekiel 30:26)

O thou daughters dwelling in Egypt, furnish thyself to go into captivity; for Noph shall be waste and desolate without an inhabitant." (Jeremiah 46:19)

The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the North.

(Jeremiah 46:24)

And I will set the Egyptians against the Egyptians and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom. (Isaiah 19:2)

And the Egyptians will I give over into the hand of a cruel master . . . . . (Isaiah 19:4)

And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them. (Isaiah 19:22)

ANCIENT EGYPTIAN QUEEN NOFRETETE

From a reproduction in the Oriental Institute. The original is in the Staatliche Museum, Berlin. Courtesy of the Oriental Institute of the University of Chicago.

AMERICAN NEGRO

American Negro girls showing points of resemblance to the Egyptian Queen Nofretete.

AMERICAN NEGRO

Now when Zipporah had quoted these verses in the vision which came unto John, he understood that the nation of the ancient Egyptians had been exiled from Africa as Negro slaves.

Thus was the promise of the Lord fulfilled, as was foretold by the prophets, saying: Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. (Psalm 68:31)

* * * * *

Thus spoke Zipporah, in a vision, according to the testimony of that venerable physician and wise judge, John the Divine.

CHAPTER IX

MUSICAL LEGENDS

(Arranged by Marion Geary)

"Negro music is essentially spontaneous. In Africa it sprang into life at the war dance, at funerals, and at marriage festivals. Upon this African foundation the plantation songs of the South were built. According to the testimony of African students at Tuskegee there are in the native African melodies strains that reveal the close relationship between the Negro music of America and Africa, but the imagery and sentiments to which the plantation songs give expression are the outcome of the conditions in America under which the transported children of Africa lived. Wherever companies of Negroes were working together, in the cotton fields and tobacco factories, on the levees and steamboats, on sugar plantations, and chiefly in the fervor of religious gatherings, these melodies sprang into life."[1]

Out of the ever changing influences of geography come the divine forces which shaped the religious life and the social and economic destinies of the Negro people.

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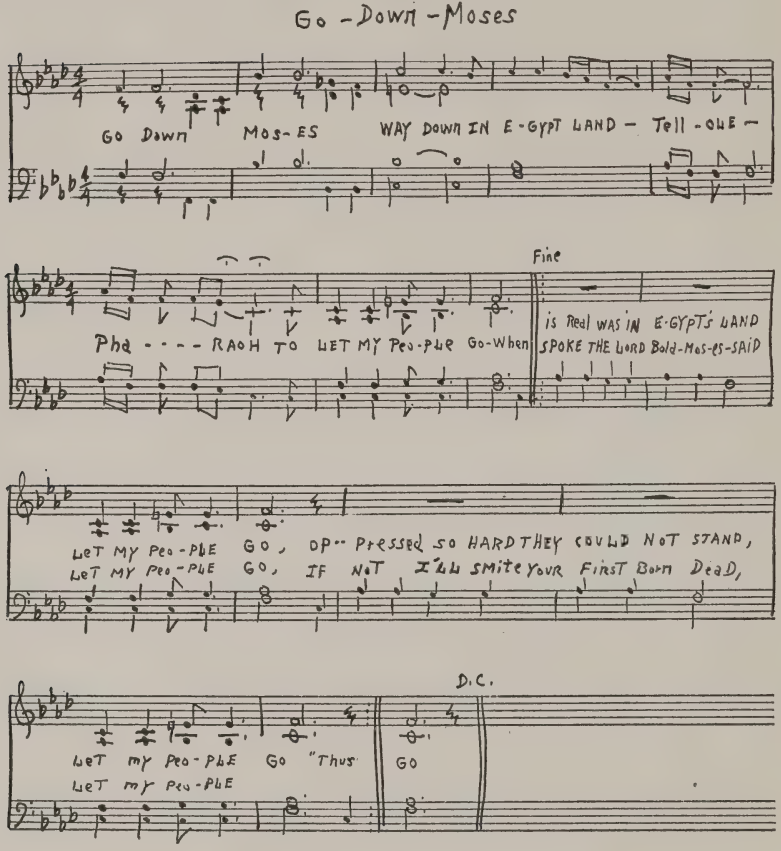
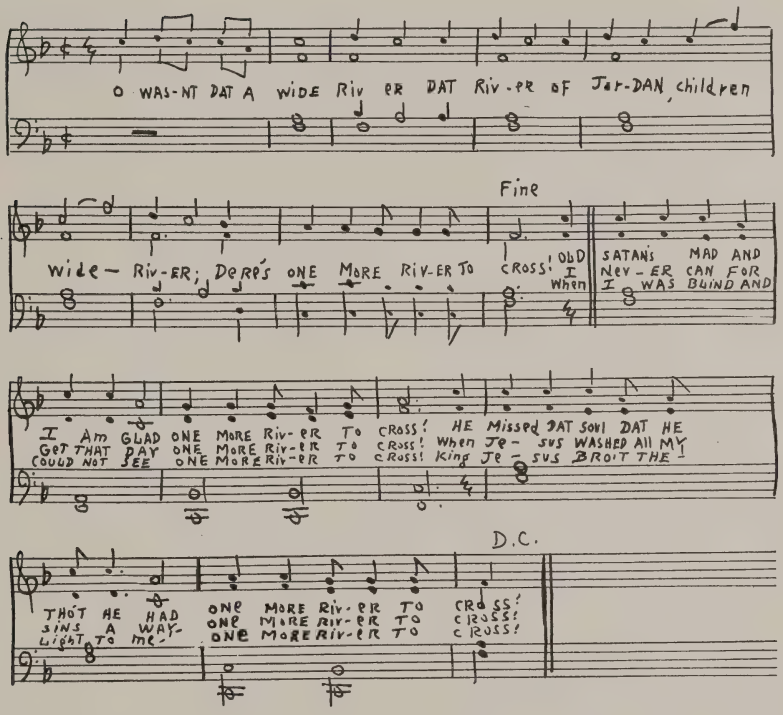
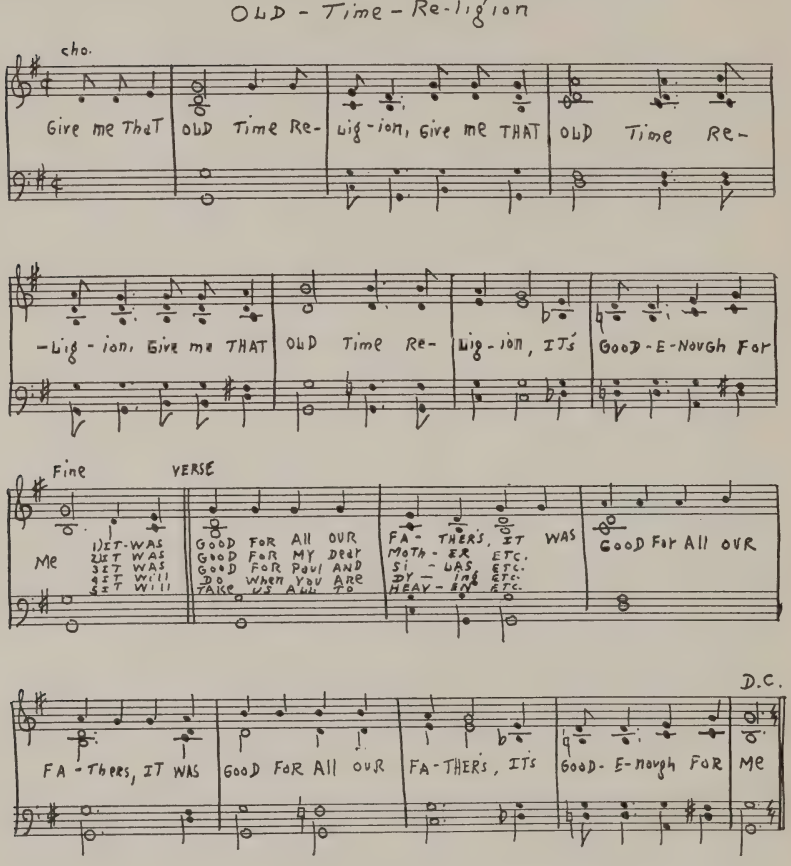
[1]Written by Booker T. Washington in the preface to *Twenty-Four Negro Melodies*, by S. Coleridge Taylor, Op. 59, p. VIII.

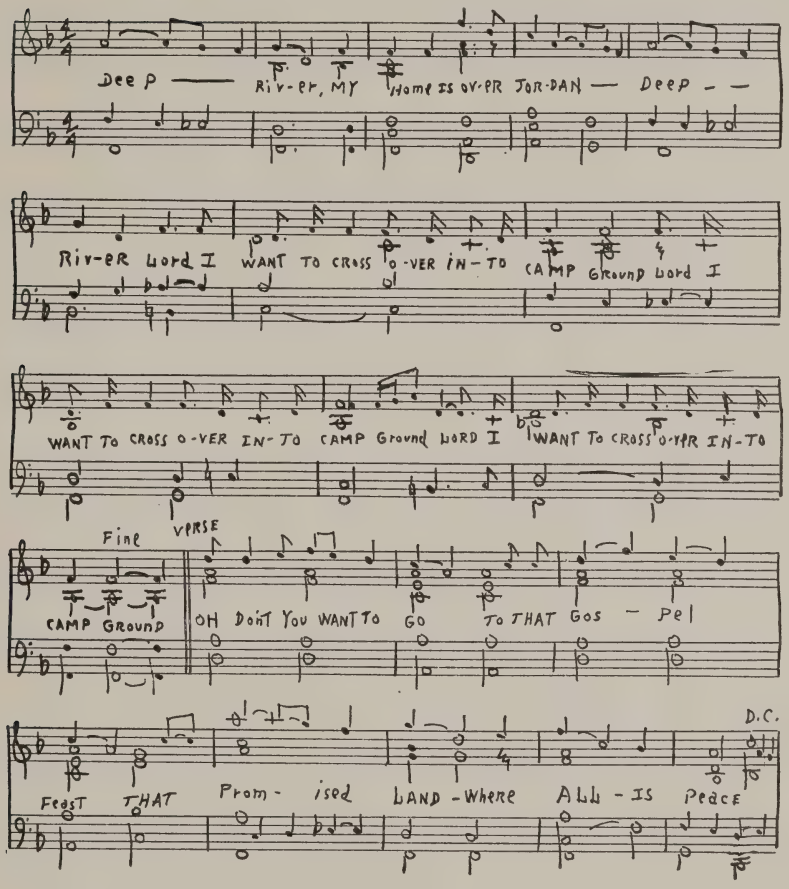

Go - Down - Moses
Go Down Mos-es WAY DOWN IN E-GYPT LAND — Tell-ole —
Fine
Pha - - - - RAOH TO LET MY Peo-ple Go-When is Real WAS IN E-GYPTS LAND SPOKE THE Lord Bold-Mos-es-SAID
LET MY Peo-PLE GO, OP-- Pressed SO HARD THEY COULD NOT STAND,
LET MY Peo-PLE GO, IF NOT I'LL SMITE YOUR FIRST Born Dead,
D.C.
LET my Peo-PLE Go "Thus Go
LET my Peo-PLE

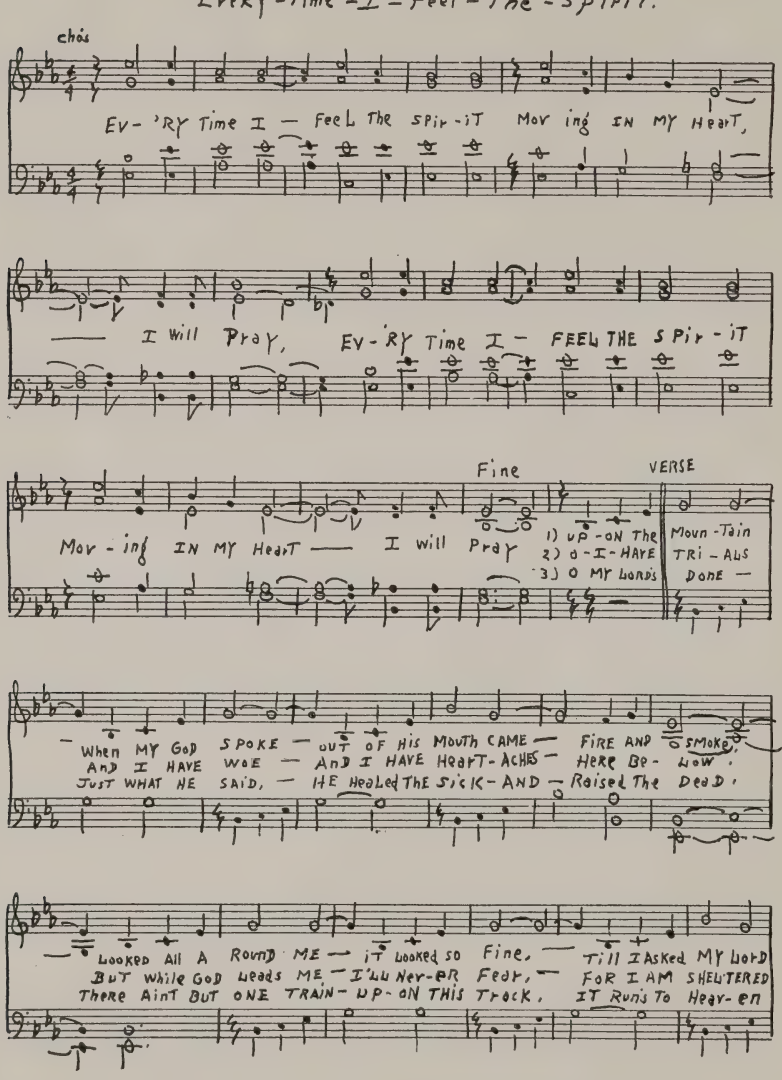
One - More - River - To - Cross

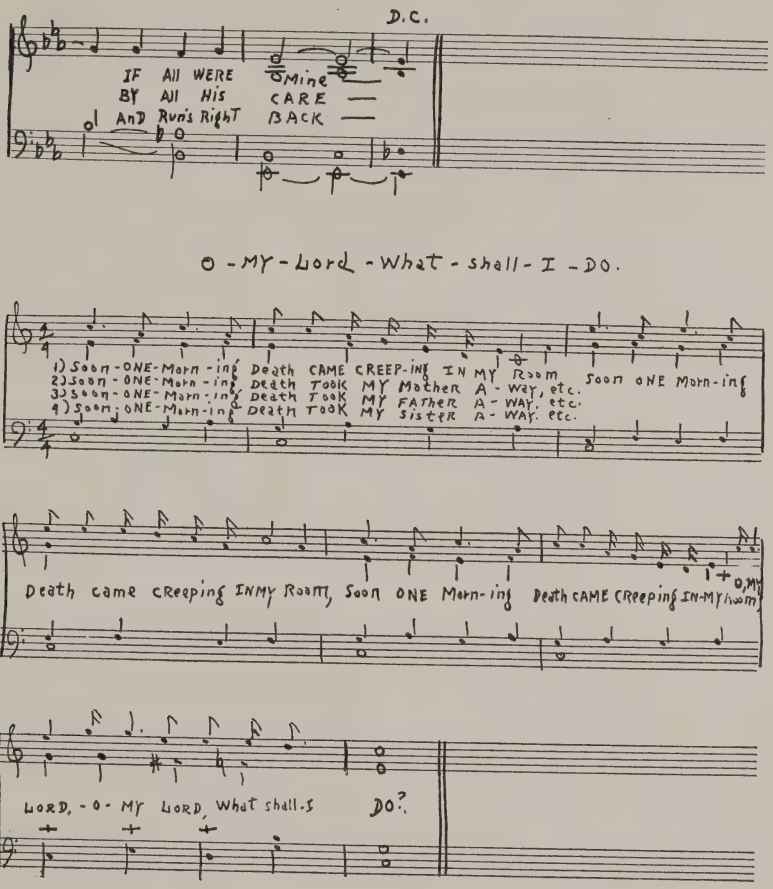

O WAS-NT DAT A WIDE RIV ER DAT RIV-ER OF JOR-DAN, children
Fine
wide- RIV-ER; DERE'S ONE MORE RIV-ER TO CROSS! OLD I When SATAN'S MAD AND NEV-ER CAN FOR I WAS BOUND AND
I Am GLAD ONE MORE RIV-ER TO CROSS! HE Missed DAT SOUL DAT HE
GOT THAT DAY ONE MORE RIV-ER TO CROSS! When JE- SUS WASHED All MY
COULD NOT SEE ONE MORE RIV-ER TO CROSS! King JE - SUS BROUT THE
D.C.
THOT HE HAD SINS A WAY- LIGHT TO ME-
ONE MORE RIV-ER TO CROSS!
ONE MORE RIV-ER TO CROSS!
ONE MORE RIV-ER TO CROSS!

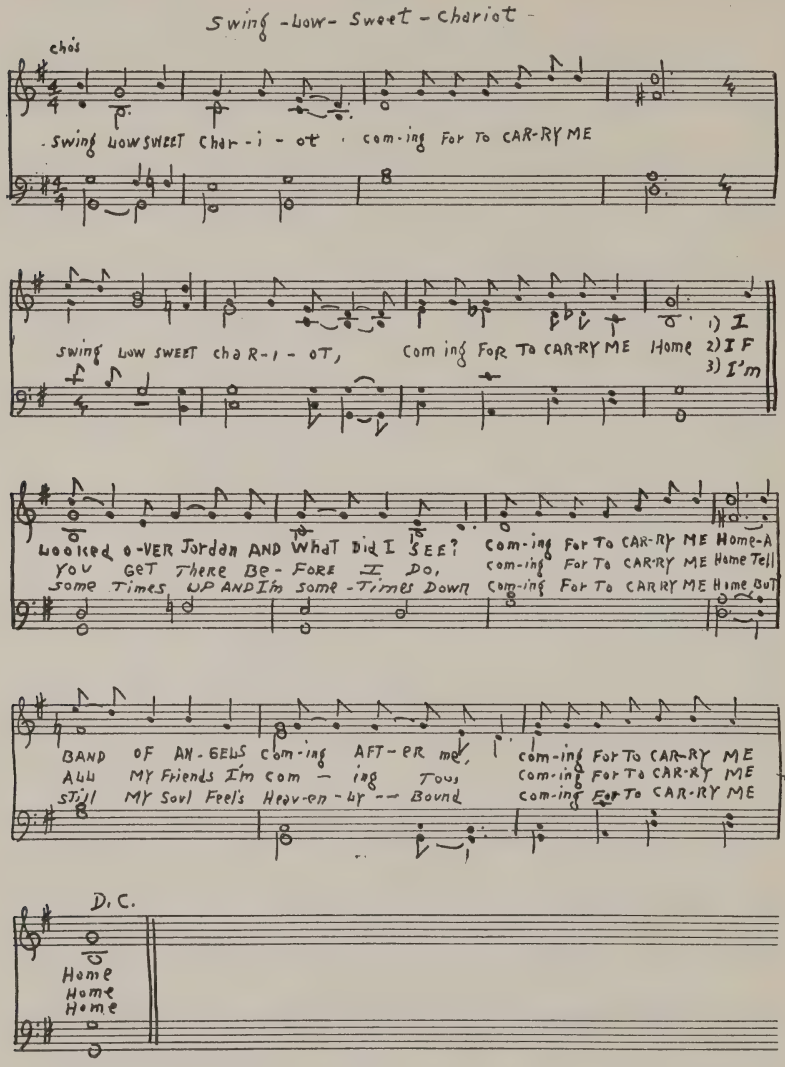

OLD - Time - Re-ligion
cho.
Give me That OLD Time Re- Lig-ion, Give me THAT OLD Time Re-
-Lig-ion, Give me THAT OLD Time Re- Lig-ion, It's GooD-E-Nough For
Fine
VERSE
Me
1) IT-WAS
2) IT WAS
3) IT WAS
4) IT Will
5) IT Will
GooD FoR All OUR
GooD FoR MY Dear
GooD FoR Paul AND
Do WHEN YOU ARE
TAKE US ALL TO
FA- THERS, IT WAS
MoTh- ER ETC.
SI - LAS ETC.
DY - ing ETC.
HEAV- EN ETC.
GooD For All OUR
D.C.
FA-Thers, IT WAS GooD FoR All OUR FA-THERS, It's GooD- E-nough FoR Me

Deep - River

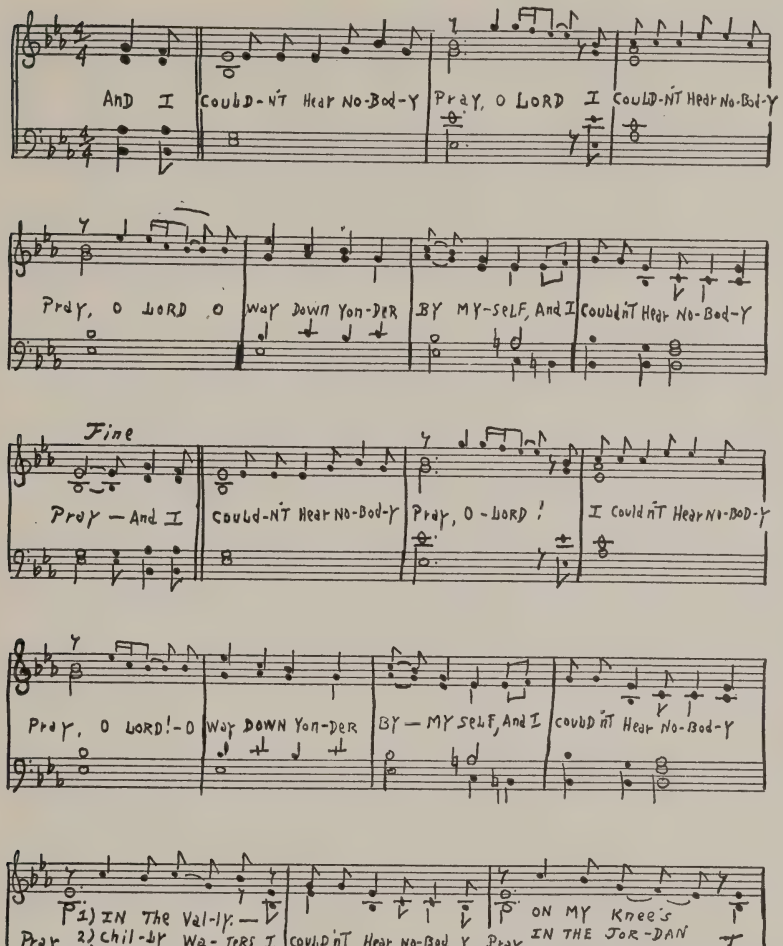

Deep — River, My Home is over Jor-dan — Deep —
River Lord I want to cross over into camp ground Lord I
want to cross over into camp ground Lord I want to cross over into
Fine
camp ground
VERSE
Oh don't you want to go to that Gos - pel
feast that Prom - ised land - where All - is peace
D.C.

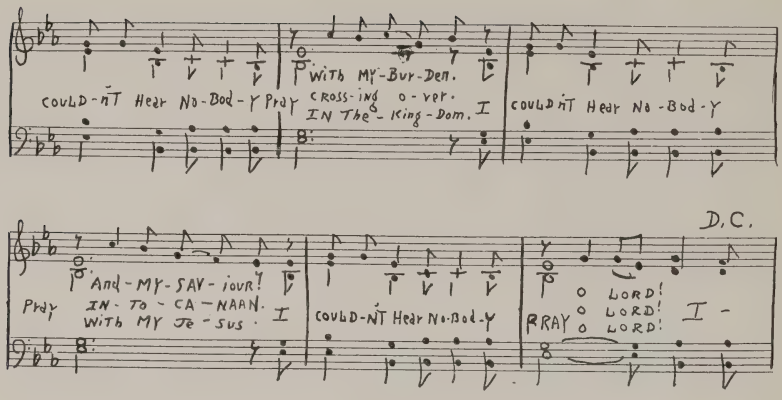

Every-Time-I-Feel-The-Spirit.
chos
Ev-'ry Time I — Feel The Spir-it Mov ing IN MY Heart,
— I Will Pray, Ev-'ry Time I — FEEL THE Spir-it
Fine
VERSE
Mov-ing IN MY Heart — I will Pray
1) up-on The Moun-tain
2) o-I-Have Tri-als
3) O My Lords Done —
— When My God Spoke — out of His Mouth came — Fire and smoke,
And I have woe — And I have Heart-aches — Here Be-low.
Just what He said, — He Healed The Sick-And — Raised The Dead.
— Looked All A Round Me — it Looked so Fine, — Till I Asked My Lord
But while God Leads Me — I'll Nev-er Fear, — For I am Sheltered
There Aint But one Train-up-on this Track, It Runs To Heav-en


D.C.
IF All WERE Mine
BY All His CARE
And Run's RighT BACK
O - MY - Lord - What - shall - I - DO.
1) Soon - ONE - Morn - ing Death CAME CREEP-ing IN MY Room Soon ONE Morn-ing
2) Soon - ONE - Morn - ing Death TOOK MY Mother A - WAY, etc.
3) Soon - ONE - Morn - ing Death TOOK MY FATHER A - WAY, etc.
4) Soon - ONE - Morn - ing Death TOOK MY SISTER A - WAY. etc.
Death came CReeping INMy Room, Soon ONE Morn-ing Death CAME CReeping IN-MY Room
LORD, - O - MY LORD, What shall I DO?


Swing-Low-Sweet-Chariot-
chois
Swing Low Sweet Char-i-ot coming For To CAR-RY ME
swing Low Sweet cha R-i-oT, Coming For To CAR-RY ME Home 1) I 2) IF 3) I'm
Looked o-VER Jordan AND What Did I SEE? coming For To CAR-RY ME Home-A
You GeT There Be-FORE I Do, coming For To CAR-RY ME Home Tell
Some Times UP AND Im Some-Times Down coming For To CARRY ME Home But
BAND OF AN-GELS com-ing AFT-ER me, com-ing For To CAR-RY ME
ALL My Friends Im com-ing Too, com-ing For To CAR-RY ME
STill My Soul Feels Heav-en-ly-- Bound com-ing For To CAR-RY ME
D. C.
Home
Home
Home

I - Couldn't - Hear - Nobody - Pray - I


And I Could-nt Hear No-Bod-y Pray, O Lord I Could-nt Hear No-Bod-y
Pray, O Lord O Way Down Yon-der By My-self, And I Could'nt Hear No-Bod-y
Fine
Pray — And I Could-nt Hear No-Bod-y Pray, O - Lord ! I Could'nt Hear No-Bod-y
Pray, O Lord! - O Way Down Yon-der By — My self, And I Could'nt Hear No-Bod-y
Pray 1) In The Val-ly — 2) Chil-dr Wa- ters, I 3) Hal-le-lu--jah!
Could'nt Hear No-Bod y
Pray On My Knees In The Jor-dan Troubles o - ver


COULD-NT Hear No-Bod-Y Pray
With MY-Bur-Den.
CROSS-ing O-ver.
IN The King-Dom.
COULD NT Hear No-Bod-Y
D.C.
And-MY-SAY-iour!
Pray IN-To-CA-NAAN.
With MY Je-sus.
COULD-NT Hear No-Bod-Y
O LORD!
PRAY O LORD!
O LORD!

ANCIENT EGYPT

CHAPTER X

EPILOGUE

In this true life story of the American black people we have come to see that man cannot rise above his geographical surroundings. The foundation of any society lies in its geographical environments; the beginning of its manners, customs and religious ethics are to be found in the physical conditions which surround it at some time or another. Man is directly dependent upon the woods, the field or the sea for food and sustenance. His bodily comfort, his health, even his life, depends upon the propitious trend of his natural environments. A destructive wind, a tidal wave, an earthquake, a volcano, a flood, an epidemic or even the trend in temperature may assume such unfavorable proportions as to destroy the last spark of man's precious life. Thus man (the chief of God's creatures) becomes keenly conscious of the hostile possibilities of the natural elements. He is also aware of a Benign Will, which holds the all-powerful forces of nature in check, which relegates order and harmony in a universe that is chaotic and destructive, and is by its very nature antagonistic to man. In humility, in meekness and in gratitude man bows before this Invincible Will, and seeks to pattern his own will after the benign will and image of his Creator. Man is then at the height of his glory, and his faith in God is unshakable. Such was the strength of faith that led the early psalmist to proclaim:

(Psalm 19:1-3)

> The heavens declare the glory of God: and the firmament sheweth his handy-work.
> Day unto day uttereth speech, and night unto night sheweth knowledge.
> There is no speech nor language, where their voice is not heard.

Man had come to realize and to recognize the Reality of God. But his restless mind, his gregarious instincts, his sympathetic inclinations led him to seek beyond the visible forces for an explanation of the invisible God; so the ancient priests and prophets, the tribal elders and the ministers, sought to bring the Lord of Creation into the range of man's narrow vision and to make of God a tangible being. As their conception of God, they gave unto the people the fantastic forms of animal totems, little clay images or imaginative beings in anthropomorphic dress. Man's chief desire was for a sympathetic god, with whom he might walk and talk, in terms of human comprehension; so when the early priest and prophets made God more tangible to men, they made him less real and less concrete. Having through imagery changed the Lord of Creation into something compatible with their petty minds and vain imaginations, the primitive priest and preachers sought to propitiate this god.

Through various rituals and prayers they attempted to make the Creator subservient to their own ends. The priests in their costly temples sought to eradicate disease and plagues through prayer; the early ministers in their forest chapels would try to make rain or stop the invading enemy by the magic of religious ritual. Men desired to rely upon the power and wisdom of their gods rather than in the strength and wisdom with which God had endowed them. Men sought to make of their Creator a puppet prince in the hands of man. It was only natural that in time these false religious systems and flimsy theologies should break down under the weight of truth and the accumulated wisdom of the centuries. The truth is that man cannot bring his god down from the heavens without divorcing his god of all the attributes that mark him as the Almighty Creator of the Earth and the Heavens. Our task in this age is to restore

God to his High Heaven in order to restore men to the heights of human glory and aspiration; then, will man become possessed of a surer approach and a stronger faith in the Reality of His Maker.

Through the vast social cycle, which covers the history of the American blacks, we see the hand of an all powerful and intelligent being directing social forces and human factors over which men and nations have no control. The moving impulse arises from the influence of the natural surroundings; the influence of geography establishes an intuitive insight and belief in the Reality of God. We are made to feel the presence of the Lord Almighty through the exotic forces which come to reign about the Negro; and some unknown sixth sense, as it were, is established within us.

This creative spirit, which emanates from the natural elements surrounding men, makes God's presence known and felt among every people and every nation, from Japan to Java, from Tasmania to Timbuktu and from Bombay to Boston. Natural geographical environment, where the hand of God alone can touch, gives rise to such strength of faith that all men, Mohammedans, Christians, Jews, Confucianist, Buddhists and pagans alike, are brought into close relationship with God the Creator of Heaven and Earth. Thus they are brought into closer relationship with one another. This is the code of the Negro people. It has enabled them to turn with equal alacrity to Mohammedanism, to Christianity, to Protestantism or to Catholicism. The Negro can, and does, find his God in all of these faiths because his is a faith that breeds tolerance, understanding and respect for the various religions and peoples of the world.

The spirit of true DEMOCRACY is bred in the Ethics of Geography. Such ethics leave no room for theological quibblings and religious differences. Sectarianism, like racial-

ism and all fanaticism, springs from the intolerance which comes of the spirit of religious exclusion. These exclusive religions (religions which denounce and proscribe all faiths and beliefs save their own) are as flimsy and false as the anthropomorphic conceptions of God which they teach. The true religions of God must be inclusive, because the Kingdom of God, is an all-inclusive universe where geography and natural laws rule the lives of men.

In the history of the dark American people lies the accumulated folk-wisdom and social experience of a hundred centuries of civilization — a civilization so strange and foreign to the Modern World as to have been quite unintelligible to it. In his history the Negro touches the depth of human experience and gains a knowledge of things deeper than mere sensory impressions. He finds in the depth of his own soul the Reality of God. To put this storehouse of wisdom at the disposal of our own generation is the purpose of this book.

[THE END]

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